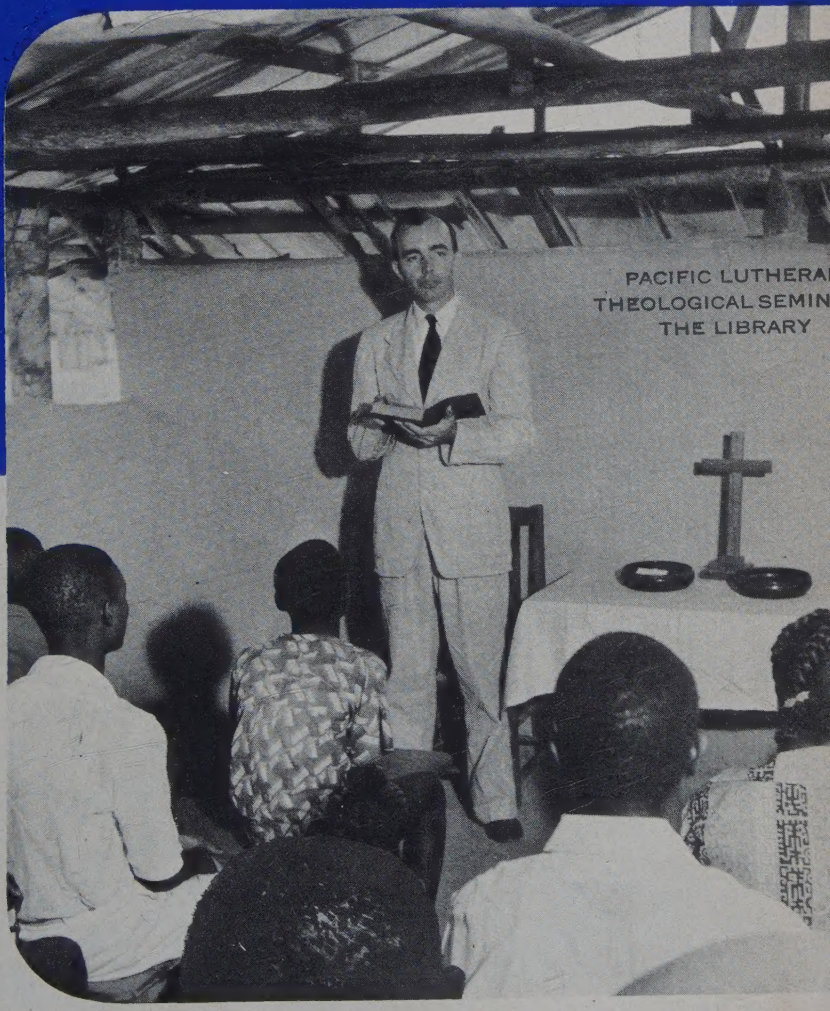
The LUTHERAN



MISSION TEACHER IN AFRICA

35, No. 18

JANUARY 28, 1953

10 CENTS

The Pause That Reveals

THE MEN WERE TOILING—some mixing mortar, some carrying bricks, some laying bricks. I was free to pause on the sidewalk and watch for 10 minutes before proceeding to where I had parked my car.

One man who was laying bricks would glance at me now and then as though to say, "My, but you can take it easy!"

He was laying bricks for a corner of a building. He would place his level this way and that to be sure the corner was going up straight. At times he would remove a brick he had just laid. He would sight his eye along the edge. If it was not straight, he would throw that brick away and put another in its place.

INSTANTLY I THOUGHT OF JESUS and his reference to the "stone which the builders rejected." Jesus must have paused often to watch men at work—ploughing the ground, sowing seed, building houses. His teachings have a down-to-earth touch.

Then I realized I had not been wasting my time by pausing to watch other men work. If I had not paused, I would not have seen what I saw or thought what I did. My day was different from the usual after that, for I had all this to think about. Pauses can be revealing.

—JOSEPH B. MOHR

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THE CHURCH IN THE NEWS

Vatican-Yugoslav duel

There wasn't much the pope could do about Communists who persecute the church in eastern Europe. But the Red dictator of Yugoslavia, President Tito, was in a position where he could be hit hard.

Since Tito broke with the Russians he has been seeking friendship with Western nations on whom he must depend for armaments. The Vatican, with a thousand years' experience in manipulating international affairs, is busy breaking up the friendship.

This month Tito tried something different in his battle with Rome. He called in seven Yugoslav bishops and archbishops and made them a peace offer. If he could demonstrate his good will toward the Roman Catholic Church without submission to the Vatican, he might offset the Catholic propaganda which pictures him as an enemy of Christianity.

The bishops listened, but there wasn't much chance that they could be won over.

Uninvited

Not invited to the meeting of churchmen with Marshal Tito was Archbishop Stepinac, Roman Catholic leader who this month was elevated to the rank of cardinal at ceremonies in Rome which he did not attend. Yugoslav officials said that Stepinac made no attempt to attend the Rome rites in a "deliberate effort" to create the impression that he was being forcefully detained. Vatican sources explained that the new cardinal feared he might be prohibited from returning to Yugoslavia after the meeting at Rome, and therefore chose to remain where his duty lies.

Ljubo Drndic, Yugoslav representative in New York, issued a booklet reviewing the activities of Cardinal Stepinac during the Nazi occupation, when he was accused of having aided the German forces, for which he spent several years in prison.

No one from the lands that are now Yugoslavia was ever before deemed worthy of being elevated to cardinal, Mr. Drndic said. "The selection of Cardinal Stepinac at this historic time was done solely to try to hurt Yugoslavia in the eyes of the Western democracies and to cut it off from United States aid. How would Americans feel if you had a clergyman who on the day of Pearl Harbor blessed the Japanese bombers, and the Vatican singled him out for high honors?"

Writing in The *Christian Century*, Sherwood Eddy gave approval to Yugoslav claims, asserting that the red on Cardinal Stepinac's hat was blood because of his sanction of the persecution of the Serbs during the occupation years. Some 800,000 people died from privation, murder, or massacre.

Children will sing "America"

New York City children will begin each day's school session by singing the fourth stanza of "America." Action taken by the Board of Education in ordering this daily ritual resolved a controversy in progress since November 1951 when the New York State Board of Regents urged that classes start their day with prayer.

Selection of the verse of "America" which mentions God was made because the singing will be "an act of reverence intended to help strengthen moral and

piritual values."

Only 300 of the 3,000 school districts n New York State were reported to have dopted the regents' proposal to open essions with prayer. Many educators xpressed the fear that such a practice would lead to religious teaching in the chools.

Schools aren't irreligious

American public schools are not irreligious, Dr. Hollis L. Caswell, dean of Columbia University's Teachers' College, old the 5th National Conference on Church and State in Washington last week.

The public school's attitude toward religion is "universally friendly," Dr. Caswell said. A large proportion of the teachers are active church members and their religious background exerts a "subtle but important influence" on the pupils.

While the dean agreed that little actual religion is taught in the classes, he asserted that "a substantial amount is done to develop understanding of the importance of religion and the churches."

Critics of the schools are trying to change the basic non-sectarian nature of American public education, the educator said. Teaching religious beliefs would "violate the basic principle of freedom of religion and place the schools in the middle of sectarian differences."

At its Denver convention in December, the National Council of Churches had warned that the influence of religion upon education must be strengthened or U.S. culture will be in danger of becoming pagan and the nation of turning into a godless state.

Navy names new Chief of Chaplains

Captain Edward B. Harp, Jr., a member of the Evangelical and Reformed Church, will become Chief of Navy Chaplains Feb. 1, according to a Washington announcement. The new head of the Navy's corps of chaplains succeeds Rear Admiral S. W. Salisbury, a Presbyterian.

NAVY'S CHIEF CHAPLAIN
Capt. Edward B. Harp

Chaplain Harp (*see photo*) is 49 and a veteran of 23 years' service in the Navy. He saw active duty during the war on a hospital ship, battleship, destroyer and an aircraft carrier. He has also served in hospitals and at Annapolis. He'll be the ninth chief of chaplains in Navy history.

Mau Mau attack Christians

Because Europeans in Africa's Kenya colony are now usually well guarded, Mau Mau terrorists have turned their campaign of violence against African Christians. More than a score of native churchgoers have been killed in recent weeks.

Late in December two native families, members of Church of Scotland missions,

were slaughtered. Several other individuals were ambushed and threatened with decapitation. Isolated Roman Catholic missions were attacked and one Italian priest seriously wounded.

Church leaders have expressed concern over this new phase of the terror campaign being waged by the fanatical secret society whose goal is to drive Europeans and European influences out of the Kenya country. Because many Christians live in small family groups, often in remote forest clearings, protection of them is a difficult job. Loyal tribesmen are forming "home guard" and resistance groups to fight the Mau Mau, but their enthusiasm is engendering fears that the outbreak may develop into a full tribal war.

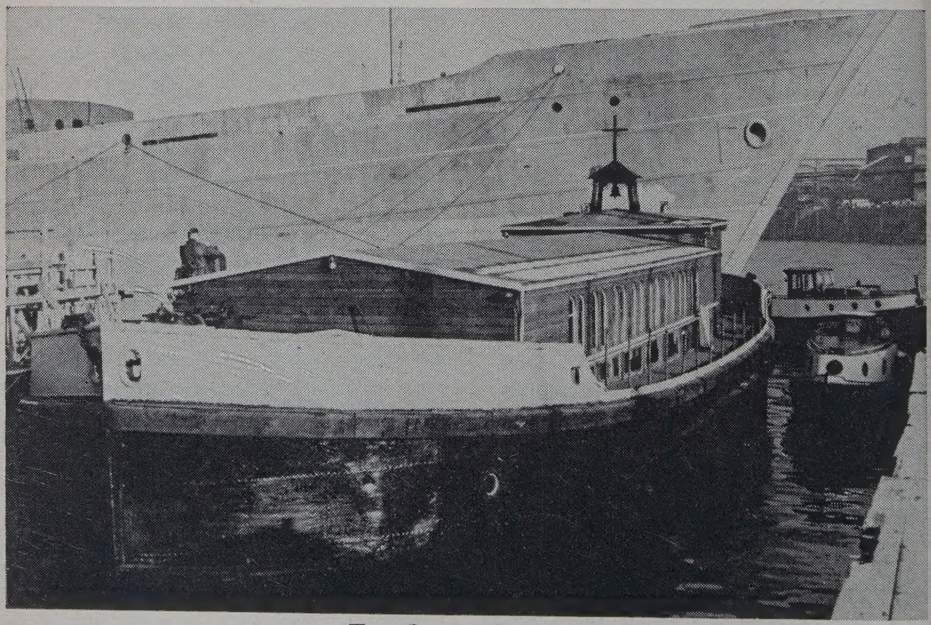
In most areas, despite the attacks, church attendance is increasing. In sections where Mau Mau dominance is strong the congregations are small.

Catholics launch farm drive

While the Roman Catholic Church claims most of the people of Latin America among its membership, it has often been accused of doing little or nothing to improve the social and economic status of those people.

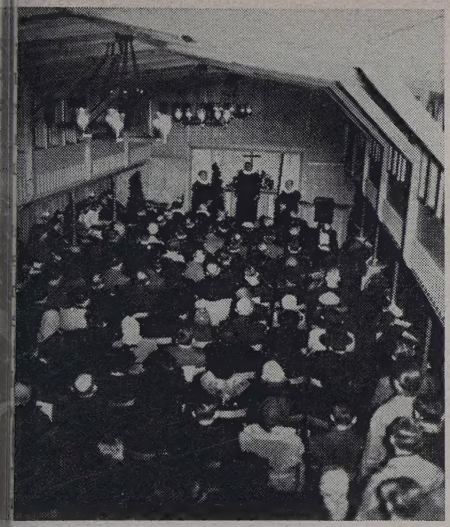
Last week in Manizales, Colombia, an important step was taken to refute that charge, as the first Latin American Congress on Rural Life Problems met under the sponsorship of the National Catholic Rural Life Conference of the U.S. with the aid of a financial grant from the Ford Foundation.

Faced with the estimate that more than 75 per cent of the population of South America are farm families living at the bottom of the economic scale, the Congress launched a long-range program designed to improve the lot of agricultural workers. Aims are to improve land tenure and use, conserve land and water



THIS IS THE CHURCH

Lutherans converted a German navy vessel into a "church" in Hamburg harbor



THESE ARE THE PEOPLE
Floating "church" seats 140
(*See "Overseas," page 33*)

esources, and to provide for better pro-duction and distribution of farm prod-ucts.

To implement this program, more than 500 North American priests trained as specialists in agriculture as well as the-ology are already serving alongside native priests in South American countries, the Congress heard.

Land reform asked

Immense land holdings in the hands of a few individuals hinder economic progress in Latin America, said Bishop Manuel Larrain of Chile. The church champions private ownership when it evolves as a natural consequence of work and is "an efficacious means to insure the dignity of man and progress of the human being," the prelate said. Quoting a number of papal pronouncements, he added that it is not the will of God for some persons to have extravagant wealth while others lack even the necessities of life.

Very large landholdings and lack of opportunity for tenant farmers to improve their family status hinder rural development in several countries, delegates reported.

The church, however, is not among the large land owners. "Statistical evidence does not bear out the myth of large Roman Catholic Church landholdings in South America," said Prof. Emilio Robledo Uribe of Bogota. In Colombia the church holds only 0.18 per cent of the rural land in terms of value. In some countries church holdings are "slightly larger" but most approximate the percentage given for Colombia, the professor said.

Church must lead social change

The church must take the lead in the profound social change which is inevitable in rural Latin America, the Congress was told by Archbishop Guadencia Ramos of Brazil. Emphasized were the need for land reform, because of the large almost-feudal holdings of some wealthy families, and better educational facilities for rural areas where illiteracy is common.

Stressing the importance of church participation in the process of change, the archbishop said "Reform will go on with us, without us, or against us. The problem is one of deplorable physical want and of nutritional, economic, intellectual and spiritual insufficiency of abandoned populations far from the great urban centers."

Radio was urged as a means of educating the rural people. Because of lack of communication in the rugged mountains of the interior, "people are still living in bygone centuries," said Father Joaquin Salcedo of Tunja, Colombia. Economic development of the rural areas is often hindered, he said, by malnutri-

tion, illiteracy, absence of suitable recreation, alcoholism, disorganization of the social structure and low moral standards.

Robinson is cleared

Dr. James H. Robinson, pastor of the Presbyterian Church of the Master in New York's Harlem district and a leading Negro clergyman, has been given "complete clearance" by the State Department, it was announced last week.

After Dr. Robinson returned in 1952 from a round-the-world trip sponsored by the Board of Foreign Missions of the Presbyterian Church, he was asked to turn in his passport. State Department sources explained that "information bearing on his right to have a passport for overseas travel" had been received, but no details were given.

The U.S. Department of State had relented in the J. Henry Carpenter passport case, it was reported in Washington this month. The Brooklyn clergyman will be permitted to go to Japan. Last spring his application for a passport was refused for "political activity."

Belief strengthens with age

In 1936 a survey of religious attitudes of 3,660 college students was made. Fourteen years later it was possible to round up 887 of them for a retest.

The 887 are a good cross-section of the original 3,660, Dr. Erland Nelson assured the American Association for the Advancement of Science last month. Dr. Nelson, formerly president of Carthage College, is now a professor of psychology at the U. of South Carolina.

In 14 years 38 per cent of the students hadn't noticed much change in their "attitudes toward God as a reality." But another 38 per cent had a stronger faith, and 24 per cent a weaker faith. About the same shift had occurred in attitudes of the 887 toward the church. Thirty-two per cent said there had been no change in the influence of their religious faith on their conduct. Thirty-seven per cent said religious faith now influences their conduct more than it did 14 years ago, and 31 per cent said the influence has diminished.

"Go to Church Milk Bottles"
"Plan now to attend your church this Sunday" said a note attached to the cap of each bottle of milk delivered in Delmar, New York, this month. Milk dealers united in the campaign

On one point the ex-students had slipped: attitude toward Sunday observance. While 29 per cent hadn't modified their earlier attitude, only 19 per cent were more particular about keeping the Sabbath Day than they used to be. Fifty-two per cent said they are less favorable toward Sunday observance than in 1936.

Increasing faith in God and regard for the church were not signs of growing conservatism, Dr. Nelson's survey indicated. In politics and social life the group had shifted (51 per cent) toward more liberal ideas.

No money for kindergartens

Thirty kindergartens conducted by Protestant churches in East Berlin will receive no more city funds. The funds were used to give the 1,300 pupils a daily lunch.

Communist officials warned that they would not permit a collection among parents of the pupils to secure funds to continue the lunches. It is "another step in the deliberate hampering of church activities, aimed at converting the Soviet-controlled German territory into a 'people's democracy,' " a church leader said.

High finance

Three Illinois churches will make $400,000 to $500,000 by buying a hotel and renting it to its original owner, according to the Dayton (Ohio) *Daily News*. The churches put up only a small amount of cash to make the deal.

Purchased by the Baptist, Second Presbyterian, and First Christian churches of Bloomington, Illinois, is a 13-year portion of a 99-year lease on the Dayton Biltmore Hotel. The Conrad Hilton Company, which is selling the lease to the churches, will rent the property from them "for about 47 per cent of the rent they would have to pay anyone else," said Raymond French of Bloomington.

Hilton will pay $350,000 rent annually, which will pay off the churches in 11 and a half years. In the last year and a half of the lease, the churches will pocket the rent. Corporate taxes on rental income are eliminated when they go to a church group.

Germans are missionaries again

After being barred from Tanganyika for 13 years, German missionaries have been trickling back to the field. Four, including two doctors, will be permitted to enter the British colony in Africa this year, Dr. Fredrik A. Schiotz reported. Nine Germans are now on the field.

When Germans were removed from Tanganyika by the British at the beginning of World War II, Lutheran World Action took over. More than a million World Action dollars have been spent there since 1939 in supporting the "orphaned" mission. Missionaries of the Augustana Lutheran Church and the Church of Sweden directed the work.

Supervision of the field was transferred on Jan. 1 to the National Lutheran Council. A mission council of Tanganyika will represent the German, Scandinavian, and America societies cooperating in the work. There are 75,000 members of the churches in the British East African colony.

And so forth

Three thousand dollars a year and parsonage should be the lowest salary of a Presbyterian minister in New York, the city Presbytery decided this month. It was reported that in Washington Presbyterians have set a $3,500 minimum, and in Chicago $3,600.

Since the Roman Catholic Church has established an annual "Feast of Christ the King" there should also be a feast of "Mary the Queen," the Mariological Society of America proposed this month. Mary is the rightful queen of the universe, it was said, because of the establishment of the Kingdom by co-operating with Christ in the work of the Redemption."

Afternoon mass, so long as it doesn't begin before 4 P.M., and drastic relaxation of Roman Catholic law on fasting before going to mass were announced on Jan. 10 by Pope Pius. Times have changed so much that some church people might refrain from taking communion if the rules are too rigorous, he explained.

World News Notes

Americans share

In two years the United States spent about $200 million for "Point Four"—the technical assistance program in underdeveloped countries. Information gathered this month by The New York *Times* seemed to prove it has been the best investment in American history.

In 35 countries the money has been spent in helping people improve farming, conquer disease, open schools. Each of the countries has put into the program an amount of money equal to or greater than the U.S. contribution.

Nearly 2,000 American scientists and engineers have gone abroad to share their technical knowledge with other nations, and more than 2,000 have come from abroad to study in American schools.

In Peru and Burma malaria epidemics have been brought under control. Egyptians have learned to use tractors in plowing up hard-packed soil. Afghanistan is making progress in road-building and irrigation.

As soon as a country gets well started on its attack against hunger, poverty, and disease, the U.S. leadership and financial support are withdrawn.

Jews get good treatment

Exodus of Jews from western Germany has stopped, and slowly the tide is turning toward immigration of Jews into Germany. Only 25,000 remain in a country where there were 600,000 twenty years ago. But the number is increasing.

Jews have full citizenship rights and generally experience a friendly and helpful attitude in a country once seething with anti-Semitism. There is no discrimination against Jews in industry, although nearly half of those in Germany are unable to work because of old age or physical disability.

The situation of the Jews in East Germany grows worse. There aren't many, and none of them is in a top position in the Communist government. But many who have been living in Communist territory were fleeing this month.

No Red music at inaugural

"A Lincoln Portrait"—to be presented by a narrator reading words of Abraham Lincoln and an orchestra playing music by Aaron Copland—had been scheduled for a concert in Washington's Constitution Hall as part of the Eisenhower inauguration celebration. Walter Pidgeon was to read the Lincoln part.

Copland has been called (by Olin Downes, New York *Times* music critic) "the most played and most honored of living American-born composers." But Washington didn't hear his "Portrait." It was withdrawn from the concert program when Representative Fred E. Busebey (Illinois) objected because, he said, Copland has been associated with Communist-front organizations.

Babies need love

A motion-picture record of what happened to 91 babies who were necessarily taken from their mothers was shown at the New York Academy of Music. The babies were placed in a South American foundling home where they got adequate feeding, bathing, and other routine care. But no one gave them affection.

Twenty-seven died in their first year, reports Dr. Rene A. Spitz, a member of the New York Psychoanalytic Institute. Seven died in their second year. Lack of love, said Dr. Spitz, was just as real as malnutrition, infection, or injury.

THE BUDGET AND THE AX

THE ABC OF the 83rd Congress will "avid budget cutting." With campign promises of reduction in spending, e Republican party cannot afford to the 1953-54 budget get through Conss without wielding the ax vigorously. The Government Printing Office rked feverishly for three weeks to proce the "Truman budget," a massive ok the size of the Washington telehone directory. Its 1,223 pages outline e estimated cost of governing the U.S. r another year: a mere $78.6 billion. n the basis of estimated income, this ould mean a deficit for the year of .9 billion.

Congress will soon have an "Eisenower budget" to compare with that subitted by Truman. Joseph Dodge, the ew budget director, has sat in on the reparation of the budget and will have ggestions as to where it may be cut. ongressional committees will have the b of wading through the bewildering ray of figures and deciding where and ow deeply the ax should be applied.

No matter how many changes are ade, the groundwork will be that of the ruman budget. It would have been imossible for Eisenhower and his staff to art from scratch in estimating the cost f government operation. Many manears of effort went into the preparation f the basic document. The real test of udget-construction will come a year rom now, when the new administration as had time to measure the size of the ob it has been given.

Where to cut?

The Congressional woodsmen will ave a hard time to decide where to start utting. Ninety per cent of the budget es in five major items, each of which has strong arguments in its favor. They are: military services, $48.3 billion; international security and foreign relations, $7.9 billion; interest on the public debt, $6.4 billion; veterans' services and benefits, $4.5 billion; and natural resources (including atomic energy), $4.1 billion.

With over three-fifths of the entire budget earmarked for military purposes, any substantial reduction will have to include a cut in military spending. The hard facts of the world situation will prevent any major drop in the size of our armed forces.

The tough task which faces Congress is to reduce military spending without weakening our national defense. This can only be done by finding and eliminating waste and inefficiency.

Tensions coming up

Tensions will arise over the attempt to cut the budget item for international security and foreign relations. A Taft-controlled Congress will probably want to go further than the Eisenhower administration thinks wise. The demands of economy should not be allowed to sap the vitality of crucial foreign programs. But the efficiency of our entire network of overseas agencies will be scrutinized.

Interest on the public debt, startling though its size may be, and veterans' services and benefits, represent commitments which cannot be substantially reduced. Natural resources, while including projects vital to national security, also include a variety of local projects. The acid test in a Congressman's will to achieve economy is his voting record on items that affect his state or district.

—ROBERT E. VAN DEUSEN

WHAT'S FIRST IN THE BIBLE

By RALPH D. HEIM

Survey shows that favorite passage is Christ's Sermon on the Mount, with heavy emphasis also on Old Testament history

WHAT IS FIRST in the Bible? Which books and passages are the best known, most widely used, most popular? The question can be answered, now, with facts instead of mere guesses.

The biblical passage most frequently used is one that commends spiritual values for people living in a materialistic age and encourages the insecure in troubled times—Matthew 6:25-34. Beginning, "Therefore I tell you, do not be anxious about your life," it continues with Christ's memorable sayings about God's care for "the birds of the air" and "the lilies of the field." Then it concludes, "Let the day's own trouble be sufficient for the day."

That passage contains also the most frequently quoted of all verses: "But seek first his kingdom and his righteousness, and all these things shall be yours as well." The favorite Old Testament verse, used almost as often, is Exodus 20:8, "Remember the sabbath day, to keep it holy."

THESE FACTS and a great array of similiar ones were discovered in a seven-year study, recently completed, on *The Bible in the Literature for Christian Education.* The first step in this study was to assemble various types of lesson books and similar materials that would provide a cross-section of the literature used for Christian education in American church schools and homes.

Then all the Scripture references mentioned in those materials were recorded on slips of paper—50,000 of them, citing a total of 2,390 different passages. When these had been arranged according to biblical books, chapters, and verses, the findings appeared.

Since the statistics of the study are for Christian education in which the Bible is used more widely, frequently, and completely than anywhere else, there is reason to assume that they have rather general application. The one important exception would be that preachers almost certainly use more New than Old Testament materials, with an emphasis on the gospels and the epistles of Paul.

WHAT DO WE KNOW now about the priorities among books of the Bible? Matthew and Exodus are the books used most frequently, largely because they contain the Sermon on the Mount and the Ten Commandments. With those two books in the lead, the following are the principal ten in order:

1. Matthew
2. Exodus
3. The Acts
4. Luke
5. Genesis
6. Psalms
7. Mark
8. John
9. Isaiah
10. First Kings

However, every book in the Bible gets used, Obadiah least of all in the Old

Dr. Heim is Professor of Bible and Religious Education at the Gettysburg Seminary.

stament and Second Thessalonians in
New.

Scholars and students of the Bible
en group its sixty-six books into lit-
ry divisions for more convenient con-
eration. A comparison of the relative
portions of use accorded these sev-
l divisions is illuminating.

Old Testament books of history and
v (Genesis through Esther) are used
re often than the gospels in the edu-
tional work of the church! They,
th the gospels, provide 60 per cent of
the biblical material employed.

AMONG THE OTHER literary divisions
the Old Testament, books of poetry
d wisdom rank highest. Psalms is the
st popular of these books and the
venty-third is the favorite psalm al-
ough the First and Twenty-fourth run
t far behind it. While many people
ve guessed that the Twenty-third
alm is probably the favorite Old Testa-
ent passage, its use does not equal that
the Ten Commandments or even the
ory of Ruth (1:1-22).

In the New Testament, the gospels
e used almost twice as frequently as
erything else. The chief gospel is Mat-
ew, of course. The others—Luke,
ark, John in that order—are all to-
ther used only a little more than Mat-
ew.

The Acts is a popular book, ranking
ird in the Bible, with Lydia's conver-
on, Pentecost, and Paul's shipwreck as
e favorite passages. The Acts is used
lmost as much as all the epistles of Paul.
hese, in turn, are used more than twice
s frequently as Hebrews, the general
pistles, and Revelation. After The Acts,
owever, only nine passages are cited
s often as once in 10,000 references.

Romans is first among all the epistles,
articularly because of its twelfth chap-
ter. Incidentally, this is the favorite among these four great New Testament chapters, listed in order of use: Romans 12, Luke 15, First Corinthians 13, and Hebrews 11. The favorite quotation from Paul is the single verse of Ephesians, 4:32, which reads, ". . . and be ye kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."

NOW WE KNOW, TOO, something about the portions of the Bible which might well be used more frequently. The prophetical books of the Old Testament constitute the most tragically neglected division, many of them appearing scarcely at all in the statistics. Isaiah is adjudged the most important but it ranks only ninth among biblical books. Jeremiah ranks twentieth, below Judges. Amos is used less than Joshua. Excepting Isaiah, Micah is the only prophet to be cited as often as once in 10,000 biblical references.

When we ask why this neglect of the prophets exists one possibility is revealed. The manner in which the few prophetic passages are handled suggests that people have not recovered from the mistaken emphasis on the predictive character of these books. At any rate, here is a point at which significant revision needs to be made in matters of biblical usage.

Who are the great personalities of the Bible? Jesus, of course, is first. Moses is next. The four books which record his biography are used more often than the gospel of Matthew. Paul follows Moses in popularity but David is a close second to Paul. Among women, Mary is first but Ruth ranks high.

IN THE LIFE of Jesus the passion narratives receive the major stress. One out of every 17 references in the total of 50,000 deals with the final week in the

Lord's ministry. The total use of this material is about equal to that of Genesis although less than Exodus. The resurrection and post-resurrection narratives rank lower, partly because they occupy fewer pages.

Stories of Jesus' infancy are popular, to be sure. Among the highest frequencies of use in all biblical literature are those accorded the birth itself, the song of the angels, and the coming of the shepherds and wise men. For children of pre-school age, the birth of Jesus according to Luke 2:1-7 is given the highest rating attained by any passage in any age group.

The narratives of Christ's miracles are referred to more frequently than his parables, although there is reason to believe that he would have the usage reversed. Among the miracles, the feeding of the five thousand stands at the head of the list. The first three parables are The Good Samaritan, The Soils, and The Prodigal Son.

After the Sermon on the Mount, reported below, these are the 12 major events in the life of Christ, arranged according to the order of frequency in educational use:

Christ's birth (and attendant incidents)
The Resurrection
The calling of Peter, Andrew, James, and John (after the great catch of fish)
Christ's entry into Jerusalem
The question about the Great Commandment
The miracle of feeding five thousand
A rich young man refuses discipleship
Christ blesses little children
Gethsemane
The parable of the Good Samaritan
Peter denies Christ
The Crucifixion

ANOTHER PHASE of this study had to do with the age-group placement of the various passages from the book. W know now the kinds of biblical mater used, not only in general, but also in t several divisions of our church schoo For one thing, the Old Testament is em ployed more widely than the New f the younger children. Interesting enough, this is contrary to the view he by many students of child developme who think that we should begin with a emphasis on the New Testament.

More startling: despite widespre concern for graded organization and s called "graded materials," there is ver little evidence of differentiation in s lecting Scripture for one age as ov against another except in certain seri of lesson helps. In general, the statistic of use for any given passage are remark ably uniform "across the board" fro pre-school children to adults.

Except the advantages of variety i the present practice, our selections o Scripture for the various ages is almos as bad, to exaggerate only a little, as i we were prescribing Genesis for th three-year-old children, Exodus for th four-year-olds, and so on to Revelatio for people at the age of 70. What is firs for the grandparent is also considere first in importance for the child. Paren thetically, this finding reveals the pre dominance of a transmissive approach i education. Also this, with other fact which cannot be presented in this space suggests that in general a literalistic man ner of interpreting the Bible prevails.

THE HEART of the Old Testament fo Christian education is the 17 verses o Exodus (20:1-17) which set forth the Ten Commandments. This is clearly re garded as the most fertile 17-verse pas sage in the Bible. Furthermore, the average commandment is used more often than the Golden Rule or any one

CHILDREN IN CHURCH SCHOOL
What lessons are they learning?

the beatitudes; only two New Testa-
nt verses are quoted more often.
ain, only about a dozen New Testa-
nt passages are used as frequently as
least of the commandments.

Yet the Sermon on the Mount, be-
se it covers three chapters, instead
the 17 verses of the Ten Command-
nts, stands out as the heart of the
lical material used today.

When Jimmy and Mary come home
m church school and father or mother
s them what they have learned about
Bible, there is one chance in 14
t they will mention something from
the Sermon on the Mount. Does the average Christian meet as many as three passages of Scripture each week? Then he meets the Sermon on the Mount about once each month.

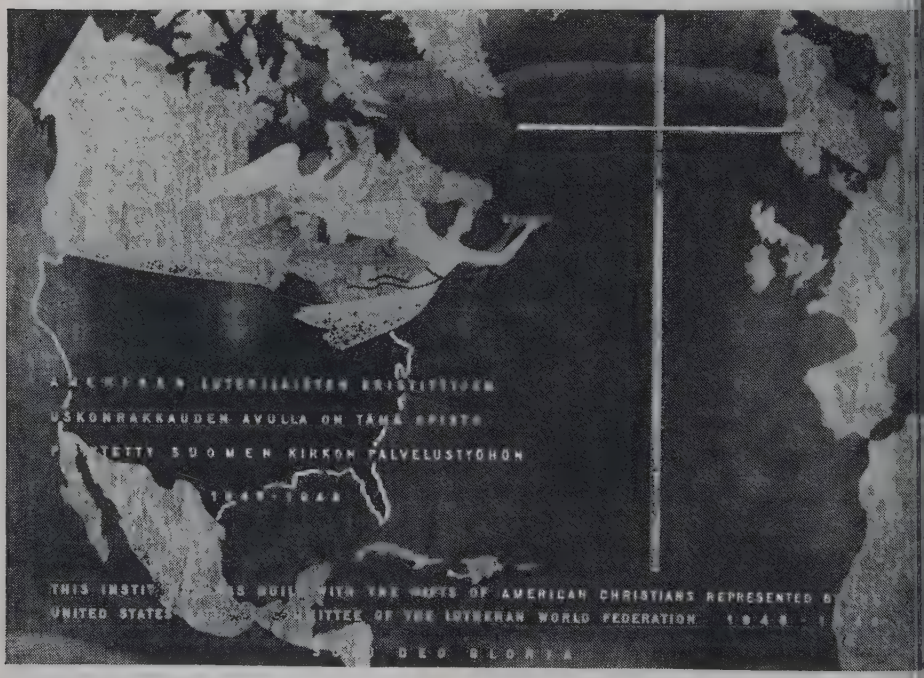
As a brief answer to the question with which we began, then, it can be said that the Sermon on the Mount is first in the Bible with the Ten Commandments running a close second. We can add that among the teaching values of the Sermon, those spiritual gifts which God provides for us get the first emphasis; our love for our fellowmen follows closely after them.

THE DIVISIONS INTO CHAPTERS and verses, found in practically all Bibles, were not made by the inspired authors. These are of comparatively recent date. The Vulgate was the first version to be divided into chapters; this was done in the thirteenth century. The first printed edition of the Hebrew Bible, divided into chapters, appeared in 1525.
—CHARLES R. ERDMAN in *Your Bible and You* (Winston)

Finnish School Trains Lay Leaders

By MARGARETA DESCHNER

Parish institute established with American fund prepares young Lutherans in Finland for church wor



JARVENPAA IS A HUMBLE country town, located in southern Finland, an hour's ride from Helsinki. It is the home of the aged Jean Sibelius. But recently the name of Jarvenpaa has taken on new meaning. For many a Finnish Christian this name now symbolizes brotherly care and love. In this town, as a concrete manifestation of Christian co-operation, is the so-called Parish Institute designed to train Finnish laymen to serve their church, and built by a donation from American fellow-Lutherans.

In the main building of the institute, the room near the entrance bears the name of "American Hall." This is the lounge, built in modern design like th rest of the house. On the wall is a beau tiful plaque, fabricated from ever species of Finnish wood. It demonstrate to the visitor the story of the institut in picturing the continents of Europ and North America, with two angels tha fly across the wide sea carrying the sac rifice of love. The meaning of the gif is not to be forgotten.

What is this institute, and why did i seem fit to use the gift of America Lutherans for building this center?

The Church in Finland, like the churches in many other countries, ha come to realize its lack of trained lay

CLASS IN PARISH YOUTH WORK AT THE INSTITUTE

adership. Somewhat like Scottish Iona, vedish Sigtuna, or the German Evan- lical Academies, the Parish Institute in nland—known also as the Luther In- tute—exists for bringing different kinds lay people to see their opportunities the church. The institute is used as a gular training center for young people, d also for conferences and meetings. o these, different professional groups e invited to consider their understand- g of Christian faith and service and to scuss burning issues of the day. Nurses, ucators, journalists, representatives of riculture, and many other special oups have used this opportunity.

As a training center the institute of- rs to young people courses lasting any- here from one to three years. The hool is established along the lines of e "folk" type of northern schools, ainly intended for the education of untry youth.

The institute comprises a one-year olk high school," a two-year "folk col- ge" and a Sunday school teachers' aining school. It is a church school for ymen, with main emphasis on parish youth work, diaconal work, foreign missions and Sunday school training.

Those who attend the school for three years are equipped to serve their parishes in full-time lay capacity, mostly as youth workers. They will have had training in subjects like church history, parish administration, sociology, music, psychology, foreign and home missions. They will also have listened to many visiting lecturers and speakers presenting various aspects of the church's life.

Says the Rev. Aarne Siirala, the newly elected director of the institute, "We want to join forces with our national education front, but we also want to challenge its aims. No ideology must be the foundation of our work. The Gospel must constantly replace all ideologies.

These words characterize well the young school and its young staff. In a country where education is, and increasingly will be, the strategic front on which different ideologies clash, the church is fortunate in having a school where young people are helped to base their thinking on the Living Word that leads to living service.

The Idol Crumbled into

DUST

And a new power inside his heart made Soonam pound upon the door of the missionary's home

THE NIGHT WAS HOT AND STILL. Soonam was glad he and Pardah had chosen to sit near the door of the temple where they would be sure to feel any breeze that might stir the air. His shirt, streaked and stained, clung to his perspiring body, displaying large, damp areas where it touched his skin. His head ached, and in the closely packed room the air was stifling.

He stared dully at one sleeve which showed an irregular, pink stain which would never wash out, for it was paint, and a perpetual reminder of the festival of Pagwah. He thought again, as he had done many times before, that this throwing of paint was a strange thing, and one which no one had ever been able to explain to him. It was the custom on Pagwah, everyone said with a shrug of the shoulders.

AS A RIPPLING MURMUR spread throughout the gathering, Soonam realized that the service had begun while he had been engrossed in his own thoughts. He sat up straighter and looked around. In the harsh, artificial light he saw the black faces of his neighbors and relatives gleaming with beads of perspiration. Their eyes were bright and eager, for the priest had been stirring them up in readiness for the sacrificial part of the worship. Soonam, with a rising feeling of distaste, saw that some of the more emotional ones had already begun to tremble with excitement. Once Soonam thought, when he was much younger, he had been like that—expectant and eager for the frenzied orgy which left one weak and trembling when it was over.

SOONAM looked at the priest, now prostrating himself before the grotesque squat, dwarfish idols standing around the lower step of the altar. A goat had been brought in for the sacrifice. Soon it would be slain. Its warm blood would flow. The priest and the people would drink. Suddenly Soonam was sick and faint. He rose hastily to his feet, and moved hurriedly toward the door. No one paid any attention to him. The rhythmic swaying, humming, and mounting hysteria that precedes the sacrifice had begun.

Soonam walked rapidly along the road and did not slow down until the temple windows were just spots of light. The red dust of the road, still warm from the day's sun, swirled upward like smoke between the toes of his bare feet. When he turned off the road onto a sod path

A STORY BY VIOLA L. SCOTT

above a canal, the grass felt cool beneath his feet. Only then did he realize that his wife had been running behind him, and he stopped to wait for her. Pardah, breathing heavily, reached him, and clutched his arm with her thin, strong fingers.

"WHY DID YOU LEAVE the temple?" she demanded angrily, when she had breath to speak.

"I—I felt sick," Soonam said. He felt a sudden, strong desire to confide to her that it was not the first time that the temple sacrifice had filled him with disgust and loathing. But he knew she would not understand, any more than she had understood when he tried to tell her of the new god he had heard about, a god called Jesus who was full of love and kindness.

"You will bring a curse on us all," Pardah wailed. "The gods will punish us."

Soonam started along the path toward home. Pardah followed, alternately scolding and beseeching him.

"The Christians do not worship like that," he murmured.

"Christians!" Pardah snorted. "You talk of nothing but the Christians and their god since you went to work for them."

"Their god is kind and loving, like a father," Soonam said in a wistful voice.

Pardah shivered, and peered anxiously into the shadows of the palm trees along the path as if she were afraid.

"Have you no sense?" she whispered fiercely. "The gods will hear you."

A RACING THRILL of fear made Soonam shudder. He, too, peered anxiously into the shadows, and up toward the starry sky against which the big palm fronds waved and whispered. Something splashed in the murky waters of the canal, and both Soonam and Pardah started anxiously.

"We had better hurry home," Pardah whispered. "There are jumbies around at night." She slipped her trembling fingers into Soonam's hand, and clutched it tightly. They walked rapidly along the bank, crossed the little wooden bridge almost at a run, and casting a last fearful look over their shoulders into the dark, slipped inside their mud and thatch hut.

As Soonam turned from lighting the lamp, he saw Pardah kneeling before the shelf where they kept two idols. She was whispering a prayer to them, her eyes wide and frightened. Soonam stood awkwardly behind her, but resisted her efforts to pull him to his knees beside her. He looked at the idols, no bigger than his fist, at their solemn, inscrutable clay faces, and thought they were quite ugly—not at all like the pleasant, kind face on the little card he carried in his

shirt pocket. He wondered if he ought to show this beautiful picture to Pardah, but then decided it would be better to wait a while longer. She might destroy it, for she was very angry at him tonight.

THE NEXT MORNING Soonam went to work a little earlier than usual. He swept the walks vigorously and worked about the yard, frequently glancing toward the missionary's white house. He wanted to talk to the missionary, but he was afraid. When he finally knocked timidly at the door, he hardly dared to glance up at the kindly faced man who stood before him. Breathlessly, in an almost inaudible voice, Soonam asked if he might have another of the little books that told about Jesus.

Yes indeed, the missionary said heartily; some new ones had just arrived. There was one with beautifully colored pictures which would be nice for his little daughter to look at. Soonam thanked him, and carefully placed them inside his shirt until he could find a better place to keep them. While eating his lunch at noon, he read a little in each one, like a child tasting a variety of sweets before deciding which he would enjoy first. He, too, thought the one with colored pictures would be nice for Nariame. He could already see her face alight with happiness at the surprise.

But Soonam did not give it to her that evening. When he reached home he found Pardah upset and anxious. Soonam's sister had come that day to say their mother was not well and wanted to see him. But worse than that, Nariame had cut her foot badly that afternoon, and was now lying on the bed, feverish and crying. When Soonam picked her up, she clung to him and sobbed bitterly. He stroked her hair gently, the unusual warmth of her forehead filling him with fear and foreboding. Pardah spoke sharply to him.

"THE GODS ARE punishing us," she said, glancing apprehensively toward the shelf where the images sat in grave silence. "They are displeased because you have been refusing to serve them."

Soonam moved restlessly. The papers inside his shirt rustled, and pricked his skin. Soonam felt guilty, and a little frightened. He did not answer. His silence seemed to irritate Pardah even more.

"It is a shame that the child must suffer for what you do. What a fine father you are," she mocked him.

Soonam winced.

"You know I love Nariame better than my own life," he said in a low voice.

PARDAH SNIFFED, and taking the net which hung outside the door went off to catch some fish for their supper.

Soonam sat in the dim room, quiet and troubled. Nariame's soft sobbing made him hurt all over. His sad brown eyes, soft as a deer's, looked at the images on the shelf. Perhaps Pardah was right. He could scarcely bear the thought that Nariame was suffering because the gods were angry at him. Slowly he rose from his chair, approached the shelf, and knelt down before it. He bowed his head, and in his heart begged the gods to be kind to Nariame. She is just a little girl, he said, and knows nothing of right or wrong.

When Pardah returned, Soonam was still kneeling before the images. Silently she hung her empty net beside the door. Her face plainly showed her uneasiness.

"You caught no fish for supper?" Soonam asked, worried, rising to his feet.

Pardah shook her head.

"You had better go to the priest," she said. "He will tell you what to do."

Soonam began to protest, but at that

moment Nariame began to cry again. Pardah looked at him, her glance cold and angry. She reached into the pocket of her skirt, and brought out some paper money and a few coins which she thrust toward her husband.

"Tell the priest that is all we have just now," she said harshly. "Maybe it will be enough."

Soonam scarcely slept that night. Each time his little daughter stirred or whimpered he jumped from his bed and went to her. Once, near daylight, he found her wide awake. She was hot, and complained of pain. What seemed like a wild idea came to Soonam. Putting his lips close to her ear so that his voice would not awaken Pardah, he spoke softly to Nariame.

"Would you let me take you to someone who can make you better?"

Nariame's feverish eyes gazed up at him trustingly, and she nodded her head. Wrapping her in an old cloth to shield her from the damp air, Soonam raised her thin little form in his arms. Quietly he slipped out of the hut, and ran all the way.

THE MISSIONARY'S HOUSE was quiet at this early morning hour. Soonam hesitated at the bottom of the steps, but love for his tiny daughter made him bold. Swiftly he mounted, and rang the bell. It sounded loud and harsh, and he wanted to run away, but Nariame's body was hot and trembling in his arms. When at last the door opened, Soonam, too breathless to speak, thrust his daughter's burning little body toward the missionary who seemed to understand at once what was wrong.

"Set her here." The missionary motioned toward a couch. Tenderly he examined Nariame, talking to her in a soft, soothing voice. When he had finished, he smiled, and gently patted her arm.

"She will be all right," he assured Soonam. "I will give her something for the fever and pain, and we will fix the cut. Keep her in bed until she feels better."

PARDAH WAS AWAKE when they returned. She began to scold Soonam for taking the child out, sick and feverish as she was, but Nariame, patting her father's cheek, said she felt much better. Proudly she displayed the clean white bandage on her foot. Pardah felt the child's forehead. Without a word she lifted her from Soonam's arms, and laid her tenderly on the bed.

That evening Soonam showed his daughter the leaflet with the colored pictures. He read her the story, hesitantly at first, and glancing anxiously at Pardah. She frowned, but she, too, listened as Soonam read. He said no more to his wife about the Christian god, however, for he was afraid of her temper and sharp tongue.

Within himself, though, Soonam felt a growing desire to learn more about this new god. When he was alone, even at home, he often took from his pocket the little card with a picture of this god upon it. The face that looked back at him

was peaceful and kind, not like the fat, grimacing, clay idols in the temple. Soonam marveled, too, that this new god asked only for your love. What you do for Him, what you give to Him, the missionary had told Soonam, you must do because you love Him and *want* to do it. How different from the temple gods. They must be paid for everything they do, thought Soonam. Bless a home, give prosperity, punish one's enemies, all these things his gods would do, provided the priest was duly paid; and the fees were high. Sometimes, too, it look a long time for the gods to do their part of the bargain. The priest always said one had to be patient, and wait until the gods were ready.

Soonam wondered if sometimes the gods didn't forget.

As days passed, Soonam stopped going to the temple, but he was afraid to go to the Christian church. Pardah scolded. His brothers and sisters argued. His friends scoffed and mocked. Soonam bore it all silently, but he felt torn and wretched inside. For days, for weeks, this trouble ached within him. It was there when he worked. It was there when he fondled Nariame, her thin hands pulling on him as she coaxed him to play. It was there when he talked of little things with Pardah. It was there when he slept, making him toss and turn and cry out until Pardah would light the lamp and awaken him.

It was there now as Soonam sat by the bedside of his sick mother, her feverish fingers clutching his hand fiercely as she looked up at him pleadingly.

"YOU HAVE NOT been to see me for two days," she whispered reproachfully. "I've been very sick. I wanted you."

Soonam patted her hand tenderly, but he did not look at her. He listened to her dully as once again she begged him to remain firm in their faith. Did he wish to be forever separated from his loved ones? His brothers and sisters, his wife, they were all true to their gods. Would he break her heart—*now*, when the fever was wasting her away!

Soonam saw his mother's hand close about the little idol on the shelf above her bed. Defiantly she held it before his eyes as if she would compel him to bow down in worship. Soonam looked at it—at the cruel face, at the many twisting arms of the goddess which grasped and clutched selfishly whatever she wanted. He gazed at it a long time, as if bewitched. At last his mother's arm fell wearily to the bed.

THE UGLY CLAY IDOL slipped from her fingers and crashed to the floor, breaking against the iron leg of the cot. It lay there, shattered, with not a single piece large enough to even tell what the figure had once been.

Soonam stared at the scattered gray dust. Thoughtfully he rubbed it into the dirt floor with his foot. Soon he could no longer see the place where it had been. He leaned stiffly forward then, and kissed his mother's closed eyes. He whispered good-bye regretfully, as if he would not see her again for a long time.

With a light, rapid step he walked from his sister's hut to the big white house where the missionary lived. He mounted the steps, and rang the bell. He took off his cap, and twisted it nervously in his hands, rubbing his bare feet anxiously on the mat. When the door opened, he raised his eyes and looked at the kindly face before him.

Soonam spoke softly, but his voice was firm as he said, "I want to be a Christian."

People Needn't Be Lonely

By FLORENCE DUNCAN LONG

Opportunities for service help to fill the empty hours in a way that gives new meaning and satisfaction to life

MRS. BELTON was always busy. In addition to taking care of her family and participating in various church activities, she was president of the Ladies' Auxiliary. But one spring day she invited a few of the new members to her home for tea so that they might become better acquainted. As she listened to their conversation she was glad that she had obeyed her impulse.

"I'm so lonely since Margery is married and has her own home. I don't know how to fill the time, nor my empty life. When your children are grown and have left the home, nothing seems worthwhile, and there is very little reason for living," complained Mrs. Hayes as she rocked back and forth.

"YOU'RE SO RIGHT," agreed little Mrs. Dunn. 'I know exactly what you mean. I live in an apartment house; as I pass by the neighbors in the hall speak courteously to me, but I don't know any of them, even by name."

"You are new in our city, aren't you?" asked Mrs. Belton.

"Yes, I am, and I wish I had stayed in the old home town even though it meant being there alone, without any of my family near me," answered Mrs. Dunn. 'My son and his wife live here but they are too busy to spend much time with me."

Mrs. Grant nodded her head in agreement, and said, "I was so lonely I thought I could not endure living here. Then one day I went to church, and Mrs. Belton invited me to attend the auxiliary meeting. You ladies are the only folks I know in the city."

Mrs. Osmun, a pleasant motherly looking woman, said, "When I first came to this city to live I knew no one, and I'm sure no one could be more lonely than I was. The doctor had recommended this climate, so I stayed on. I spent a great deal of time feeling sorry for myself. Then one day I decided to do something about it. Now I am busy and happy."

"Tell us about it. What did you do?" asked the ladies, almost in one voice.

"ON MY DAILY TRIPS to the market, I noticed the Convalescent Hospital for Children. I watched them as they sat, many of them in wheelchairs, on the porch, or on nice days on the lawn. Some of them looked as lonely as I felt. So I picked up my courage and went in to see if there was something I could do for those poor babies.

"I was well received by the director, who appreciated my offer to help. So now I go two afternoons a week."

"What do you do?" asked Mrs. Grant.

Mrs. Osmun continued, "I go into the wards where the children are bedfast and tell or read stories to them. Then I visit for a few minutes at each bedside. After that I read and talk to the children in wheelchairs.

"Now I am not lonely. I spend some time each week at the library looking for stories that I think the children will

enjoy, and I plan little surprises to please them. It is a great joy to see the smiles of welcome as I come into the wards, and to know that I am helping lonely, sick children, even in a small way."

"I think that is wonderful," exclaimed Mrs. Dunn. "But I can't tell stories, never could, even when my own children were small."

"Well, I envy you, but I could not go into an institution, or any other place to offer my services. I've always been too timid," added Mrs. Grant.

"I HAVE SOME activities to suggest," said Mrs. Belton. "There is an elderly lady in our congregation who is nearly blind. She is alone most of the day while her daughter is at work, and it would make her happy to have someone come in and read to her. Then in our Children's Home, there is a vast amount of mending to be done. You could spend as much time as you wish on these projects."

Mrs. Dunn spoke up quickly, "I'm fond of reading, and I'd enjoy reading to this lady."

Mrs. Hayes and Mrs. Grant conferred in an undertone, then Mrs. Hayes said, "We'll help with the mending."

"Fine," said Mrs. Belton. "I'll telephone at once and make appointments for you. I'm sure you will not be lonely any more."

Mrs. Dunn said, "I'm so glad I came today. Thank you for telling us about your project, Mrs. Osmun."

WHEN MRS. BELTON returned from telephoning she said, "Mrs. Dunn, the little invalid lady is delighted that you are coming to read to her. She would like you to come tomorrow afternoon if you can.

"Mrs. Grant and Mrs. Hayes, the matron of our Children's Home said to tell you that there is nothing you could do that would be of greater help than to assist regularly with the mending, which seems endless."

"Thank you for arranging this for us, Mrs. Belton," said Mrs. Grant. "We'll be sure to report to you about our work at the next auxiliary meeting."

"I've found that when we are helping someone else we forget our own problems, and life becomes worthwhile again," said Mrs. Osmun. "We really help ourselves when we help others."

DEEP IN EVERY HEART IS THE YEARNING to be accepted, to be loved, and a feeling that one means something to somebody. But people do not express their appreciation very much. Most of them are like the nine whom Jesus healed. They just go on and forget you.

Samuel Leibowitz, now a famous judge, and formerly a great criminal lawyer, saved 78 persons from the electric chair. Yet not one of the 78 ever bothered even to send him a Christmas card. Art King had a radio program called "Job Center of the Air." He got good jobs for 2,500 people, but only 10 ever thanked him.

—CHARLES L. ALLEN in *In Quest of God's Power* (Revell)

Children Need Courage

by ALICE M. READ

Parents can provide precious help by encouraging them to develop their abilities at whatever they can do best

"FROM THE TIME I was very small, I could never do the things that my sisters could do," said Lucille as we sat talking over our mid-morning coffee. "Clara, my older sister, was very strong. She was a wonderful athlete. She won ribbons, pins and cups in everything she entered. She was a star basketball player both in high school and college."

"I've seen her pictures. She was a strong girl and is a very strong woman," I said.

"Ruth is three years younger than I am. Yet Ruth could roller skate, ride a bicycle and a horse long before I could. I never could balance myself on skates or a bicycle. I was scared to death of the pony that dad got for us to ride. Ruth was a wonderful musician, too. She played the piano and violin. I took piano lessons and got so that I could play and sing quite well when alone, but I couldn't do either when anyone else was around. My mother often said that I had the best singing voice of us three girls."

"DID YOU TAKE VOICE lessons?" I asked.

"I tried to. I could practice when I was home alone, but I couldn't sing in front of the teacher. So I had to give it up. My parents loved me dearly. Constantly they made excuses for me. I have heard my mother tell over and over again that I had never been well since I was a child. Of course it wasn't their fault that I wasn't strong like my sisters. Yet I used to cry for hours because it seemed I could never do anything well."

"Lucille, you must have been a very nervous child. Didn't your parents take you to the doctor to find out what was causing the trouble?" I asked.

"Yes, they did. There never seemed to be anything physically wrong with me. It was just that I wasn't strong. Ruth never got much larger than I, but she was much stronger. As I said, she never was afraid to do anything in her life."

"You always received good grades in school, didn't you?"

"Yes. My grades were always a little better than Clara's or Ruth's. My parents never seemed to think much about this. Mother would always explain that I had more time to study because I didn't do the things that Ruth and Clara did."

"I suppose that was true," I said. "When did you start your drawing?"

"I WAS ALWAYS sketching and drawing when I was a child. My parents encouraged me, but several times I heard my mother explain that I spent time drawing because I couldn't do the things that Clara and Ruth could do.

"Then one day the minister's wife asked me if I would help her with the art work in the primary grades of the Sunday school. I remember that day so well. You know, Mrs. Burch was crippled. She had some nervous trouble that made her hands tremble. Sometimes for several minutes at a time her face would twist and jerk."

"Still she did Sunday school work?" I asked.

"Yes. She took charge of all the art work in the Sunday school and the vacation Bible school. I thought she was wonderful. She had a lot of natural ability. She told me years later that she had never had any art training in her life. It was just what she had read, studied and taught herself."

"That shows what a person can do with a small amount of talent if she is interested in using it and really tries."

"Yes. Well, I started to tell you about the time she came to our house and asked me to help her with the art work. I wanted to say that I would, but I just couldn't do it. When I shook my head, my mother put her arm around me and tried to explain to Mrs. Burch that I wasn't very strong and that I had always been so nervous."

"What did Mrs. Burch do?"

"She got up and came to a chair near my mother and me. I noticed how she limped as she walked. It was even difficult for her to sit down. She reached out and took my hands and I noticed that they trembled badly.

"Then she told me how nervous she had always been. She reminded me of how her face twisted and jerked sometimes. She assured me that there were many things that she could do and do well and she enjoyed doing them. She explained that the children wouldn't care or notice if I was scared. That after awhile my fear would pass."

"She must have been very nice," I said when Lucille paused.

"She was. My father sat looking at her and then he looked at me. Suddenly he spoke and I never was so surprised in my life. He said that I should try it —that of course I could do it, if I just made up my mind that I could."

"You must have been surprised. What did you say?" I asked.

"I didn't say anything. My mother was so surprised that she couldn't even argue with him."

"Did you help Mrs. Burch?"

"Yes, I helped her. At first I was scared. Several times I could see that my mother thought I should give it up. My father insisted that I stay with it. Mrs. Burch was kind. She constantly praised my work and encouraged me."

"Did you like it?"

"At first I didn't. Then I began to enjoy it. Mrs. Burch had so many things to work with. Our church school furnished many supplies. My parents came down several times to see what we were doing. My father talked to me about it at home. There was an art and handwork display one night at a church social. That week there was a write-up about it in the paper. They gave my name as Mrs. Burch's assistant. I can hear Clara shouting yet that Lucille had her name in the paper when she found the item."

"Were your sisters happy about your success?"

"Oh, yes. They had gotten in the habit of making excuses for me. Both of them told me afterwards that they were so happy when they could brag about Lucille's art work."

"Did you decide then that you wanted to be a commercial artist, Lucille?"

"No. My dad talked to Mrs. Burch about me taking an art course. The next summer I went once a week to a neighboring town to take a course that was given in a small college there. My parents thought that I did quite well with it. When I graduated from high school they sent me to college and I took a full art course. I had many adjustments to make.

FAMILY FUN
Parents' encouragement helps

There were times that I would have given up and gone home if I hadn't told myself that I had succeeded in my art work in the Sunday school and could with this."

"You know, Lucille, you are very slender, but I don't think of you as being a delicate, sickly person now."

"I am not now," she laughed. "I grew out of it. My parents loved me dearly. If they had been harsh with me about my nervousness and inability to do all the things that my sisters did so well, I might never have found success in my art work. But they were too much afraid for me when I was a child."

"Afraid for you?"

"Yes, they tried to shield me too much. I shall always be thankful that Mrs. Burch came to our house that day. I know my parents were glad that she made them see that I could do something."

LONG AFTER Lucille concluded her visit and returned to her home, I continued to think of her story. She is married now and has a beautiful home. She is still a commercial artist. She has wonderful success in work that is difficult, with competition keen.

There is nothing about her now to remind you of the nervous, delicate child. She is strong, successful and truly happy. There's probably no way of knowing how much of her physical helplessness was overcome when she found out that there was something she could do well.

Every child needs love, understanding and encouragement. There are times when parents can't keep from worrying about their children. There are times when they do have problems to face. Every parent should control his fears for his child. Sometimes a child is going to fail at something he tries. His parents should encourage him and help him to try again or to do something else. Very few children can't learn to do something well. When they have found that certain something, they should be encouraged to go on with it.

"I will not be afraid for my child" is a rule for every parent to follow. Some things he never will learn to do well. Most of the time there will be a better student, athlete, musician, artist or mechanic. He can't always be the best. But if he has courage he'll make the most of what he has.

✠

YOU CANNOT FIND YOURSELF in yourself—by self assertion. You can only find yourself in God—by self surrender —E. STANLEY JONES

FIVE MAKE A FAMILY

MRS. MELTON STAYS HOME

BEDTIME PRAYERS were over and Dan was heading for the annual congregational meeting. He kissed me goodbye in the upstairs hall before I turned back to take Susie her final—and, I'm sure, unnecessary—drink of water.

"Got all your papers?" I called after him.

"Hope so. If I try to take anything more I'll need a trailer."

"Just one of the penalties of being a VIP in the congregation!"

"All right, all right! Don't rub it in." He went out the door laughing.

WHEN I HAD Susie and Pete safely settled, I went into Karen's room to be sure she had her radio turned down far enough so that the younger ones wouldn't be tempted to listen.

"What's a VIP?" she asked.

"A Very Important Person."

"I guess daddy *is* a very important person in the congregation, isn't he?"

"Yes, I guess he is, although I was teasing when I said it."

She looked puzzled. "I don't see what there is to tease about that."

Children take everything so literally, it is hard to explain the shadings of grown-up conversation, sometimes. However, I made a stab at it. "Well, perhaps it's because Jesus didn't seem to think very much of people who think they are very important. Sure as a person strutted around showing how good he was, Jesus could find something very wrong with the person. So Christians, when they feel tempted to get a bit of a swelled head, kid themselves a little to remember they mustn't think themselves too good."

"But you were kidding daddy."

"Kidding your husband, chick, is a lot like kidding yourself."

"I still don't see it. Other people must think he's pretty good too, or they wouldn't elect him to the church council, would they?"

"No, they wouldn't. And in our hearts both your father and I are very proud of the confidence other members of the church seem to have in him."

"Will he be elected again this year, do you think?"

"He doesn't have to be elected again till next year. Then, if they elect him again he'll serve three more years."

"And then three more, I suppose!"

"No. After that he has to be off the council for at least a year before he can be re-elected. That keeps us from having the same men over and over so long we get into a rut."

"But suppose there just isn't anyone else as good?"

"It's hard for us to see how there could be anyone as good, isn't it? But that may be because we love him and see all his good points."

"No," she said, in all seriousness, "if he had any faults, I could see them, too."

I DID A LITTLE mental arithmetic. Karen is 10. Give her another three years, and if she is as normal as I think, she is bound to see a few flaws in both her father and me. Her loyal blindness is precious while it lasts. I answered her

question in the spirit in which it was asked. "Even if there weren't anyone quite so good, it would be good for the church to have a change."

Downstairs, I picked up a basket of mending. Pete goes through the knees of his trousers less frequently now, but he loses more buttons. I never seem to get to the bottom of this basket.

My mind drifted back over the conversation with Karen. Dan and I both have a way of joking that perhaps we should curb a little when the children are around. It would not be fair to let them grow up thinking we take lightly things that really mean a lot to us.

Dan's position of leadership in the congregation is important to him, not just because he's naturally a joiner, and an extremely sociable man. The church means more to him than just another organization. He doesn't talk glibly about his religion but I know he finds Christ in the church. The work he does there is what he feels he should do in gratitude.

I WONDERED about the meeting that was going on at the church at that moment. All the hours that had gone into preparing and mimeographing reports, setting up the budget, inviting people to come out and elect their own church councilmen—and how many would care enough to come?

It's just the same with other elections, of course. Try to get people out to vote for school board members unless there is a dollar and cents issue involved! And the way every patriotic organization all through the country worked to get out the vote at the last national election! What, I wondered, happens to all that vim and energy we have in youth? It would be so nice if we could just bottle it and use it as needed later when the grind of everyday living makes a lot of things seem like just too much trouble.

Of course, I was a great one—sitting home and wondering why others don't go to meetings! However, our family is represented and the baby-sitting problem at our house is getting worse as the children get older. Unless the sitter is firm, they take advantage and show the results of lack of sleep next day. Most of the time it seems easier to stay home myself than gather up the pieces later.

THE TELEPHONE interrupted my thought.

"Oh, Mrs. Melton," said Marilyn Mawson, the just-turned-teen-ager next-door, "do you know how to set in a zipper?"

"Depends on how complicated the pattern is. Having trouble?"

"I'm making a skirt in my sewing class at school and I've come to the place where I have to put in the zipper before I can mark the length. I've done it before, but I can't remember what I did and mother's gone with dad to the congregational meeting at the church. Could I bring it over and see if you know what happens next?"

"Yes, indeed. Bring it along. We can probably figure things out." It would be fun to help with something a little more advanced than the potholders Karen turns out by the dozen. And perhaps if Marilyn got to running in and out here a little more, she and the youngsters would get used to each other and my baby-sitting problem would be solved.

Not that I have any intention of taking advantage of our good neighbors! But neighbors who do things for each other get more real fun out of living, I believe. I'm going to enjoy helping Marilyn with her sewing problem.

I turned on the porch light and waited to open the door.

Personal Problem Clinic

Doll play

QUESTION: Allen, now five and a half, likes to play with dolls. He is embarrassed because he has been teased about it by older boys and adults.

REPLY: Children's needs, as expressed in their play, are not always clear to adults. Since the idea that dolls are for girls only is an adult prejudice, one should be careful about expressing such feelings. A parent had better assume a neutral ground on such an issue.

The boy undoubtedly is feeling the pressure against his practice, so parents had better neither favor nor oppose his inclination, but leave him free to respond in his own way to the influences which are playing upon him. At his age he will be coming into more and more contacts with other interests and activities. He will find increasing satisfactions in them, and as they attract his attention his feeling of need for dolls will almost certainly fade out.

Mixed marriage

QUESTION: My sister was brought up and confirmed as a Lutheran. She married a man of Lutheran ancestry, but who was reared in a Catholic family. Their children have been baptized in the Lutheran church, but they rarely attend. The parents have grown indifferent toward the church and don't want anyone to mention religion to them. They have not been able to agree on faith. The children attend Sunday school only occasionally.

My brother-in-law is now in a mental hospital. I have written him several times, but he has not replied. My older sister visited him there recently; she thinks he will soon be all right. I have thought of sending them a subscription to THE LUTHERAN and giving them a Bible. I am afraid my nieces may become delinquent because of their home situation. I have wanted my wife to take care of one of my nieces while there is so much trouble in their home, but she refuses.

REPLY: Much as we should like to help some people it is sometimes practically impossible. It is recognized that generally one cannot be helped unless he desires assistance, and if he desires it he will probably co-operate.

Have a good heart-to-heart talk with your sister and suggest that when her husband returns from the hospital they make a new start in going to church and taking their children to Sunday school. Sending THE LUTHERAN to them may prove helpful—it has done so in some cases of which I know. They ought to have a Bible; such a gift would be helpful, especially if they can be brought to feel the need of it.

If you and your wife would take one of the children into your home for a time it might go far to open the way for your influence to become effective. It is certain that you cannot repeatedly give the family unwanted advice. But one or two friendly, informal, confidential talks may be valuable. Do not go beyond that unless they show a desire for more help.

Thinking

QUESTION: What is the difference between thinking and reasoning?

REPLY: In a popular sense various mental processes are referred to as "thinking." Remembering, reverie, and other experiences are sometimes spoken of as thinking. But actual thinking is essentially problem-solving, which we do only when confronted by alternatives or in facing a problem. Reasoning is thinking of a more orderly type than we usually practice. For a fine explanation of actual thinking read Dewey's *How We Think*, chapter six —"The Analysis of a Complete Act of Thought."

—EARL S. RUDISILL

Christ Lives

The Resurrection and the Life. By Leslie W. Weatherhead. Abingdon-Cokesbury. 60 pages. $1.

The five short chapters of this little book are chock-full of urgent invitations to know and show the Christ who lived, died, and lives again in the human heart and in the world beyond. There is inspiration also in the well-expressed collect-type prayers placed before each chapter.

Nothing is more important than the fact that Christ is alive today. He is, actually, as near to us as He was to the apostles. That this is so is a challenge to give Him a chance in our lives and in our world. He "offers life now" so great that death, when it comes, is but a peaceful experience of entering into a yet greater life.

This is the message of these pages expressed eloquently, inspiringly, and with clarity. Both devotionally and doctrinally the book is good—comforting those whose loved ones have gone beyond the earthly horizon, strengthening those who are troubled by doubt, and giving joy to those who fellowship with a living Savior.

Red Lion, Pa. SNYDER ALLEMAN

Men of Contemplation

Great Humanists. By Lynn Harold Hough. Abingdon-Cokesbury. 220 pages. $3.50.

A more newsworthy title for this volume by the distinguished former dean of Drew Theological Seminary might have been "Great Eggheads," for these Tipple Lectures on Christian biography deal with five typical intellectuals: the Greek philosopher Aristotle, the Roman lawyer Cicero, the Renaissance scholar Erasmus, and two American literary critics, Irving Babbitt and Paul Elmer More.

Humanists believe "that the mind of man was made for the finding and understanding of every sort of truth." Dr. Hough shares this belief and has chosen these five men to illustrate this faith in man, reason, and freedom over a period of more than 2,000 years.

Though not equally important, all five were men of contemplation rather than action and held firmly with Aristotle that virtue is the "golden mean," the avoidance of extremes. To the author, who believes that "the great task of the church in this savage era is the rehabilitation of humanism," these great humanists seem to show the road out of the present darkness.

Yet, upon reading their story in Dr. Hough's able presentation one is almost compelled to think of his book as a study in futility. All of Dr. Hough's "eggheads" lived in times of crisis, but while they were busily engaged in avoiding all extremes their age passed them by.

Aristotle lived while the Greek city state was being surpassed by the universal empire of Alexander the Great, his one-time student. Yet Aristotle failed to bear witness for or against the new ideas of his disciple.

Cicero, a contemporary of Pompey and Caesar, saw the military dictatorship replace the republic. A man of little personal courage, he became against his better judgment the spokesman of the servile senate majority which made the triumph of Pompey and Caesar possible.

Erasmus of Rotterdam was a contemporary of Luther and Zwingli. He too lived in an age of decision but could not decide for himself until he finally died suspect to Evangelicals and Romanists alike.

Even the two Americans were men who believed in varying degrees that "sweet reasonableness" is the solution to the problems of twentieth-century man. But in spite of their style and logic, neither Babbit nor More helped greatly in an age plagued by Marx, Freud, and Einstein. It seems that history has always bypassed those who were merely intellectuals. The Lord of history needs disciples—not a brain trust.

St. Peter, Minn. GEORGE W. FORELL

Quaker History

Friends for 300 Years. By Howard Brinton. Harper. 239 pages. $3.

Through long experience of being a Quaker, Dr. Brinton has brought forth an illuminating history of the development of Quakerism and a mature analysis of its religious character.

The Quaker "movement," begun by a remarkable young Englishman, George Fox, in the era of the Puritan Revolution, is now 300 years old. Much has been written about it and many of its adherents have been notably vocal and active in disseminating the "Inward Light." But there are undoubtedly numerous persons today who misunderstand the religion of the Society of Friends.

For all who are interested in learning about Quaker precepts and way of life, this book is valuable. It is not only well documented, but liberally seasoned with excerpts from journals and letters of early Friends.

Dr. Brinton, who is director of Pendle Hill, Quaker-maintained graduate school of religious and social study at Wallingford, Pa., has neatly covered the whole subject of Quakerism. He shows its mystical and its evangelical sides, its contemplative and its active phases.

Dr. Brinton's lucid and engaging style lifts this book above the ranks of academic discourses. It should have great value to all students of social philosophy and religious history.

GEORGE STRALEY

Philadelphia

Prophecy

Rays of Messiah's Glory. By David Baron. Zondervan. 274 pages. $2.95.

Through the Old Testament there is a thread of prophecy of the coming of the Messiah promised to Israel. Bible scholars have examined and re-examined these prophecies for centuries. Their research has in some cases modified the interpretation of the prophecies; in others it has confirmed the fact that God's plan of salvation was formed as soon as sin came into the world.

There are enough clear and acceptable prophetic words about Jesus, fulfilled in the events of his life, to establish the fact that Jesus was the promised Saviour. In 1886 a Jewish-Christian scholar, David Baron, published a competent and reverent summary of the prophetic gleams in the Old Testament. This is an unabridged reprint.

Book Brevities

Flower Arrangements for Churches. By Adelaide B. Wilson. Barrows. 192 pages. $4.

There are a few rare folks who have a genius for putting flowers together in the altar vases for the Sunday services. Probably they work by intuition, unconscious of the principles they apply as they perform their weekly task.

But many who lack such sure artistry could achieve it by careful study of Mrs. Wilson's book. She loves the church and also loves flowers, and brings these affections together in an intelligent, almost scholarly book. Design, proportion and scale, balance, the individual characteristics of various flowers, special requirements of the various days and seasons of the church year are wisely set forth in this volume.

Mrs. Wilson has been in charge of flower arrangement at Grace Episcopal Church, Newark, New Jersey, and has been president of the Garden Club of New Jersey. Particularly valuable in her book are 35 full-page illustrations indicating good flower arrangement.

The Spirit of St. Francois de Sales. By Jean Pierre Camus. Edited and translated by C. F. Kelley. Harper. 249 pages. $3.50.

The 17th-century bishop of Geneva, St. Francois de Sales, was among the company of great and good Roman Catholics who achieved simple, single-minded devotion to a Christian way of life. He knew the futility of earthly honor but dealt with worldly affairs patiently and constructively. Jean Pierre Camus was his disciple and intimate friend who in 1639 published a six-volume survey of the saint's opinions. This present edition is skillfully condensed from the lengthy original, and is an excellent guide toward Christian austerity and love.

OVERSEAS

GERMANY: Bielefeld.—THE EVANGELICAL CHURCH which has been co-operating for years with radio stations in the production of programs has decided on a similar policy in television. At a recent meeting in Hamburg attended by representatives of all federal republic and West Berlin radio stations, an Evangelical TV Working Committee was formed. This group concurred in the opinion that, rightly managed, TV can become an asset to family life through the casting of religious programs, particularly church services. It, however, suggested that a clear-cut distinction be made between commercial and other programs, and that directors of religious programs allow the stations' own producers to handle commercial programs.

In Hamburg harbor, Oberkirchenrat Herntrich introduced Pastor Rottenberger to his office in the strangest church in Germany. This church has been constructed on a chartered 87-foot barge and is to serve as a combined church-youth hostel for sailors on inland waterways. The pews, donated by the Stockholm, Sweden, city missions, are movable and can be exchanged for tables and benches. Pulpit and altar are donations of German Shell, Hamburg, and are, like the font, curtained off outside service hours. The hall itself reminds the 70 per cent of sailors who had their homes in East Germany, of their lost native regions: small stained glass windows represent famous architecture along the Oder and Weichsel rivers, or symbols of inland waterway traffic. The church has a small bell-tower with a high cross on it. It is to be towed to different quays every Sunday for sailors to congregate for worship.

A cabin has been provided for the married sailor couple who keep the floating church, act as church wardens, and help in youth activities.

THE BADEN-WURTTEMBERG Land Ministry of Education, headed by Evangelical Pastor Dr. Schenkel, has issued directions for the integration of the children of U.S. Negro soldiers in German school life. These children should find the special but unobtrusive care of teachers, the directions say, and be treated as any other children. Any prejudices against them on the part of classmates should be removed by teachers through lessons on social knowledge.

CHURCH CIRCLES represented in the Franco-German Council of Brethren are planning to hold a conference at Bievres, near Paris, France, next summer to discuss ways and means of intensifying their activities. For the time being, the work of the Council consists mainly in the exchange of curates and students. It is also planned to discuss possibilities of coordinated action and policy at the World Church Conference in 1954. This was announced by the Executive Committee of the Council which convened at Speyer, Germany. Members include: Dr. Pierre Maury, president of the Reformed Church of France; Pastor Ungerer, chaplain in chief to the French occupation forces in Germany; Dr. von Thadden-Trieglaff, president of the German Evangelical Kirchentag; and Pastor Martin Niemoeller, head of the Church of Hesse and also of the Office for External Affairs of the Evangelical Church in Germany.

In mid-December the Hermannsburg Academy of the Hannover Landeskirche

was transferred to Loccum. Like several others of its kind in the different Landeskirchen, the Academy was founded after the war as a meeting place of the most varied sections of the society. Since 1946, about 150 retreats were held by it, and approximately 10,000 persons discussed every kind of topical problem. This kind of institution is one of the most remarkable and progressive developments in the postwar life of the German church, and it has been widely recognized as such by many people in Germany and abroad. Among the reasons for this recognition are the social, political and ecumenical emphases which are noticeably prevalent in the Evangelical Academies everywhere throughout Germany.

—EVANGELICAL PRESS BUREAU

ENGLAND: London.—TYPICAL OF THE approximately 40,000 exiled European Lutherans admitted to Great Britain during 1946-49 is the group shown above with Dr. David L. Ostergren (*seated at right*). Dr. Ostergren is American Lutheran representative in Great Britain. Pictured with him are refugees whose religious affiliations link them with the American, British, Canadian, Chinese, Estonian, German, Latvian, Lithuanian, Polish and Slovak Lutheran churches.

Refugees uprooted from their homes on the continent are rapidly becoming absorbed into the social, political and economic life of their adopted country, and are gradually forming a Lutheran church on British soil. Religious work among these people is partially subsidized by the Lutheran World Federation and by the Lutheran Church—Missouri Synod. Twenty-five Lutheran pastors representing the various nationalities work among these refugee people.

The picture above was made at a meeting called recently by Dr. Ostergren for the purpose of arranging two missionary services in London. At the meeting, the group voted a special financial appeal for the Lutheran Mission in Tanganyika.

"Miracle (dedicated) on (Richmond, California) Twenty-fourth Street"

CALIFORNIA:

"Miracle on Twenty-fourth Street" Dedicated

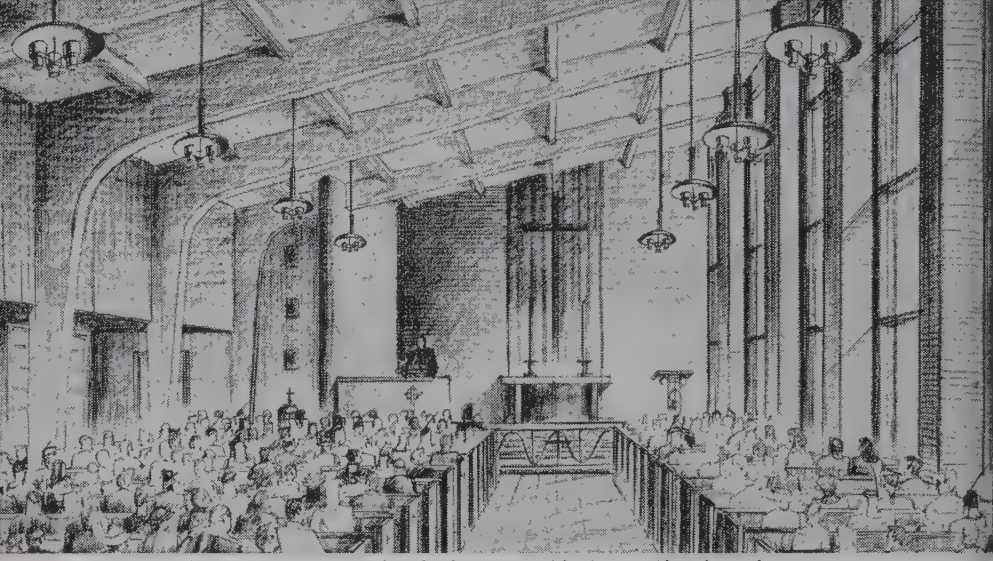
RICHMOND—Members of Grace Church and Pastor Milus Bonker like to call their new church "the Miracle on Twenty-fourth Street." Those attending the Dec. 14 dedication and who realized the background of the building knew it was close to a miracle—this brand-new church the membership had watched grow.

When the idea of a new church was first bandied about the church council realized that far more adequate facilities were needed for the fast-growing congregation than funds would provide. Council also knew that the community was "the fastest-growing in the fastest-growing county of the fastest-growing of the United States" (U.S. Census). It would be unwise to build a plant inadequate from the start, observed one churchman.

The Division of Church Extension of the California Synod was consulted since, for several years, amazing construction of mission churches had taken place under the leadership of Director Edward N. Spirer. It was determined that sufficient funds could be made available to assure the completion of walls, roof and heating.

A "100 HOUR CLUB" was formulated at the beginning of construction. Both men and women of the church were given a wallet-size card with the following inscription on the front: "I will endeavor to contribute at least 100 hours of volunteer labor in the construction of the new Grace Lutheran Church that on the day of dedication I might be a member of the '100 Hour Club.'" The back of the card provided a

CALIFORNIA Synod's Director of Church Extension Edward N. Spirer (left) congratulates Pastor Milus Bonker on completion of new Grace Church, Richmond, Calif., on Dec. 14. Structure was result of assistance of church extension department



"Most progressive church design in Ohio" say church architects

CALIFORNIA . . .

time sheet for the recording of hours given. On Dedication Sunday, approximately 8,000 hours of volunteer labor had been given with the chairman of the committee, Norris Nelson donating over 700 hours himself outside of his regular working hours at a local factory. Twenty-three men had given over 100 hours each.

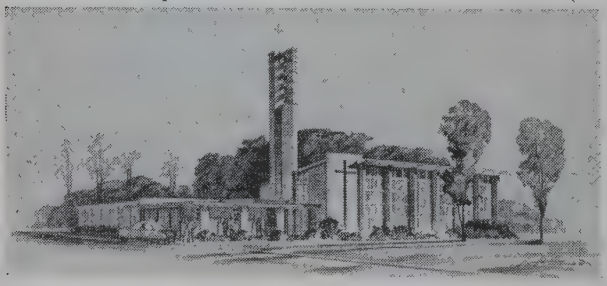
The entire community took an interest in the building program. The church is built next to the new four-million-dollar Civic Center. Assistance came from business and manufacturing firms without request.

The church was dedicated on Dec. 14, with over 700 in attendance. Dr. Charles B. Foelsch, president of the Pacific Seminary, preached. Dr. Spirer, representing the California Synod, and the Rev. Ross F. Hidy, president of the synod's Northern Conference, conducted the act of dedication. Pastor Donald E. Wagner of First Church, Oakland, read the lessons and Pastor Bonker conducted the service.

OHIO:

Work Started on "Dynamic Contemporary" Church

LYNDHURST—Ground was broken New Year's Day for the new $160,000 Messiah Church, when Pastor O. A. Rajala, Laymen Ernest Scott and G. A. Peterson helped turn the first spadefuls of suburban Cleveland soil (*see cut opposite*).



SIX large windows along north wall of proposed Messiah Church, Lyndhurst, Ohio, will eventually contain art glass. Structure is "dynamic contemporary" design and will cost in neighborhood of $160,000 (see Ohio news)

OHIO . . .

Temperatures were below freezing New Year's Day, but attendance was not held down . . . interest was high.

The proposed structure (*see cuts these pages*) is of dynamic contemporary design. Seating in the nave and balcony will accommodate 350.

A unique feature is the multi-purpose use of the south wing. Two large areas can be used either for large assemblies or 12 classrooms, each room having its own entrance from the central corridor. A sizable alcove and library, offices and other facilities are included. Provisions are made for needed future extension of either wing.

Designer is the architectural firm of Ward and Conrad, Cleveland. Messiah sold its former building in Cleveland Heights last summer to an Orthodox Jewish congregation. Since last August, the congregation has worshiped in the Park Pavilion at Lyndhurst, four miles east of the previous location.

The eastern suburb is one of the fastest-growing sections of metropolitan Cleveland.

CHURCHMEN Ernest Scott, G. A. Peterson and (Pastor) O. A. Rajala pose during ground-breaking ceremony New Year's Day for new Messiah Church, Lyndhurst, Ohio

EVERYBODY!

story of the week

CHOIR MEMBERS were visibly impressed with their new organist-choir director. The basses and tenors liked him because he had said at the very start of rehearsals that "you men carry the most important part of any music we sing—the foundation of the harmony is in the bass!"

The sopranos were just as satisfied because he had warned them all that "I always want to be able to hear the melody above the deep harmonies!"

There was one slight hitch: the new director's method of directing was new to many of the veteran church musicians lined up in the choir stalls. The former director was of the "make-'em-sing-it-enough-times-and-anyone-will-listen" school. The new fellow, however, was more subtle . . . you noticed first that the deft movements of his left hand and fingers meant a lot of things when it came to phrasing or shading. Nevertheless, the singers were willing to learn, even if it did require considerable concentration.

FIRST ANTHEM to be tried was an old battle-horse, a noisy arrangement of "Onward Christian Soldiers." ("We may not be good, but we're loud" commented one bass!)

Although the first stanza was sung in unison, the second and third promised to be more difficult. None of the parts landed on the same notes at the same time.

At one point, the director raised his voice to emphasize his instructions (and, incidentally, nearly broke up the first rehearsal):

"Remember," he shouted, "no breath after the word 'Jesus' in the phrase 'But the Church of Jesus constant will remain.' Just keep on singing there . . .

"And then, for heaven's sake, don't forget . . . when the tenors get to 'Gates of Hell,' everybody come in!" —DICK SUTCLIFFE

NUMBER 17. Attending first service in Monona, Wis., are members of Mission Developer Dwight Shelhart's "1953 Palm Sunday Mission." (He organizes a new mission every Palm Sunday)

PENNSYLVANIA:

CP Tops LWA Quota, Oversubscribes Apportionment

HARRISBURG—Central Pennsylvania Synod does it again! Figures just released by Synodical Secretary George Berkheimer show that in 1952, just as in 1951, more than a million dollars was contributed toward the apportionment. Against a quota of $1,038,596, synod raised $1,128,347.55 which means the United Lutheran Church will receive 106 per cent of its share.

Additional reason for jubilation is that for the first time in the history of Lutheran World Action appeals the synod has met its quota—in fact, it oversubscribed to the tune of 103.6 per cent, raising $226,953. This is slightly in excess of its share of $219,080. Chairman of the Lutheran World Action Committee is the Rev. Elmer Truchses of St. Paul's, Carlisle.

THE SECOND ANNUAL Harrisburg Audio-Visual Institute to be held in Harrisburg Feb. 6-7 is the outgrowth of a series of conferences by the late Ida W. Browning and her attorney, both Lutherans. Mrs. Browning bequeathed money to Zion Church and to the Boy Scout troop. She was encouraged to express her interest in the religious community through setting up an audio-visual trust fund. As a result annual conferences are held without cost to the participants, since all expenses are met from the fund. Sponsored by the United Churches of Greater Harrisburg, under the direction of the Rev. George B. Ahn, Jr., the conference will bring together the following leaders in the audio-visual field: the Rev. George B. Ammon, Philadelphia; Ulna F. Goodall, Harrisburg; Mrs. Charles W. Hauser, Harrisburg; the Rev. Orville L. Kuhn, Pittsburgh; the Rev. Donald R. Lantz, Beverly Hills, Calif.; the Rev. Marcus Randall, Snow Shoe, Pa.; Miss A. M. Roberts, Harrisburg; the Rev. Oscar J. Rumpf, Philadelphia.

AT THE THIRD annual meeting of the Lutheran Service Society of Greater Harrisburg, the Rev. Robert Koehler, Jr., executive secretary, announced that the new Lutheran Home for the Aged will be filled to capacity in the near future. Of the 63 applicants, 23 will have become residents. This is full capacity for the institution.

Seven board members were re-elected to three-year terms: Richard Lee Snyder, Robert D. Hanson, Vance Stouffer, William E. Manbeck, Mrs. Harper W. Spong, the Rev. Charles F. Trunk, all of Harrisburg, and the Rev. Robert Calhoun of Hummelstown.

Officers of the auxiliary installed at the business meeting are: Mrs. William Van-Horn Davies, president; Mrs. L. E. Hallstrom, vice president; Mrs. C. D. Hocker, recording secretary; Mrs. Ray Hoffman, corresponding secretary; Mrs. Charles F. Trunk, Jr., financial secretary; and Mrs. Richard B. Martin, treasurer.

PA., HARRISBURG . . .

A special gift of $5,000 shared equally by William Manbeck, president; C. W. Wolfe, chairman of the finance committee; Paul H. Rhoads, secretary; and Harper W. Spong, was made to the society to remove indebtedness incurred by the Home. The present indebtedness is $34,000.

FIVE LUTHERAN churches took part in the annual pulpit exchange sponsored by the United Churches of Greater Harrisburg . . . Messiah, Redeemer, Zion, St. Mark's of West Fairview and Shoop's Church, Colonial Park. VIGGO SWENSEN

MARYLAND:

Frederick Retreat Slated; Anniversary Held

HAGERSTOWN—Pre-Lenten Retreat of synod will be held Feb. 9 in Frederick. From the general theme, "When I Survey the Wondrous Cross," three meditations will be developed: 1) There Comes a Motivating Force; 2) There Comes a Challenge to Service; 3) There Comes a Call for Surrender and Commitment. Presenting the meditations will be Pastors Augustus Hackmann, William C. Huddle, H. Luther Rhodes. Directing prayer periods will be Pastors Arnold F. Keller, L. Stanley Whitson, Carl W. Folkemer.

THE 125TH ANNIVERSARY of the Zion Sunday school, Middletown, was held Dec. 7.

All contributions to Grace Church, Westminster, not designated by the contributor, will be divided equally between benevolence and current expense.

A SUPPER RALLY for young people, sponsored by the WMS of Western Conference, was to be held in Trinity Church, Hagerstown, Jan. 20. Theme: "To Serve the Present Age." Guest speaker: Miss Ruth Slifer, teacher in the Kodaikanal (India) school.

A BROTHERHOOD with 51 charter members has been organized at St. John's Church, Hagerstown. WILSON P. ARD

HOME MISSIONS

GEORGIA: A lot in Americus was recently purchased by the assistance of the Board of American Missions, on which a church will be erected. The Rev. Russell Crouse, pastor of the Plains Parish, is developing this field.

NEW YORK: The new Luther Memorial Church, North Syracuse, was dedicated Dec. 14 by New York Synod President F. R. Knubel. Since organization in 1947, congregation has averaged over a new member each week. Plans for the future include a colonial portico and a parish house. In its six years, congregation has contributed over $10,000 to benevolent causes of the ULCA.

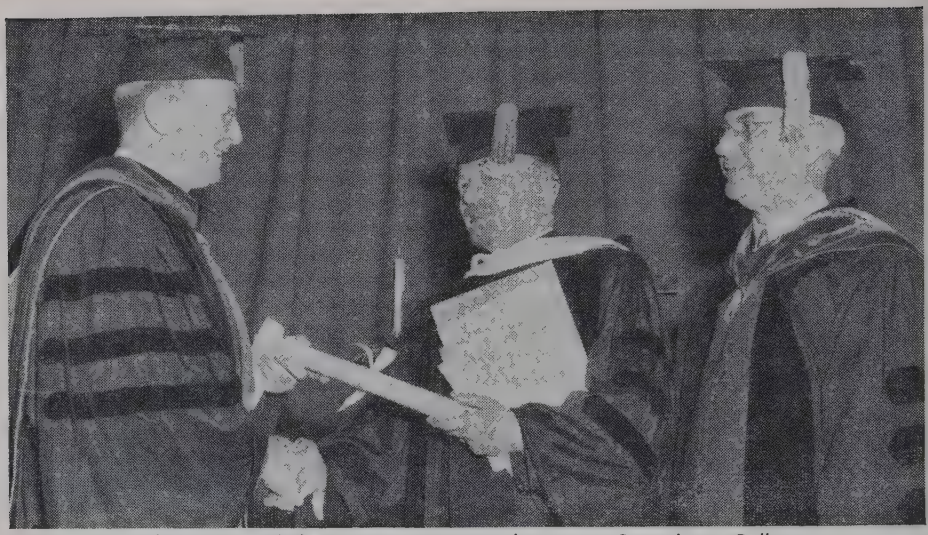
CALIFORNIA: On Dec. 14 Mount of Olives Church was organized in Phoenix, Ariz., by the Rev. F. H. Schott, organizer. One hundred seventy-five persons were present including 75 charter members. Services had been started on Sept. 7, a Sunday school begun Sept. 21. Mount of Olives is the third ULCA congregation in Phoenix.

PENNSYLVANIA: St. Timothy's Church was organized Jan. 11 in suburban Allentown. There were 107 charter members who heard Ministerium of Pennsylvania President Emil E. Fischer preach, with Home Mission Superintendent Roy Winters and Mission Developer Byron Stauffer assisting in the service. The congregation has secured a lot for eventual building.

CALIFORNIA: The National Lutheran Council has assigned Miss Berdella Sheggeby to Las Vegas to work in the housing developments in and around Las Vegas. Miss Sheggeby will assist the Rev. William Arbaugh, pastor of Reformation Church.

ALABAMA: The Rev. Dexter Moser was installed as first pastor of the new mission in Shades Valley, Birmingham, Nov. 9.

CALIFORNIA: Good Shepherd Church, Reno, Nev., dedicated a new church building on Dec. 7. Speaker was Dr. P. H. Roth, president emeritus of Northwestern Seminary.



Bishop Otto Dibelius, center, receives degree at Gettysburg College

NEW YORK:

Holcomb, Prigge, Elected; Tower Bells Installed

SYRACUSE—Laymen of Syracuse District held their annual dinner meeting recently in Immanuel Church, Clay, heard Harold Freese give highlights of the Seattle ULCA convention. Elected to office were: Harold Holcomb, Christ, Salina, president; Russel Krapf, Zion, Syracuse, vice president; Bradley Fuller, Luther Memorial, North Syracuse, secretary; Arthur Pascke, St. Paul's, Oswego, treasurer.

New officers of Syracuse Pastors' Association are: President, the Rev. Donald W. Prigge, Mt. Tabor; vice president, the Rev. George E. Dietrich, Redeemer; secretary, the Rev. Frederick C. Ellerman, St. Paul's, Syracuse; and treasurer, the Rev. John Roberts, Jr., Christ, Salina.

A SET OF TOWER BELLS has been installed at First English Church, Syracuse, in memory of the father and in honor of the mother of Mr. Harry E. Yeiser. They were dedicated Jan. 11.

A NEW PARSONAGE was recently dedicated by the Rev. John M. Joslyn, pastor of Atonement Church, Syracuse. It was constructed on a lot donated by Mr. and Mrs. Andrew Mayer.

ST. PAUL'S CHURCH, Syracuse, celebrated its 70th anniversary Nov. 16.

DEC. 14 was Redeemer Church's 60th anniversary. Members conducted a mortgage-burning service. The church and parish hall are now free of all indebtedness.

Pastor Melvin E. Yearke of St. Paul's Church, Johnson City, is going ahead with plans for having synod meet there. The synodical executive committee is recommending to the 1953 convention, to be held in New Haven, Conn., that the 1954 convention be held in Johnson City.

PRINCE OF PEACE CHURCH, Binghamton, has again assumed mission status in order that it may be eligible for church extension funds, according to a report from Dr. Chrisenberry A. Ritchie, pastor pro tempore. Dr. Ritchie is in hopes that plans may soon be made for building, as present facilities are quite inadequate.

DR. G. GORDON PARKER, missionary to British Guiana, spoke on Jan. 4 at Redeemer, Binghamton; St. Paul's, Johnson City; Holy Nativity, Endicott; and Holy Trinity, Elmira. CHRISTIAN P. JENSEN

MINNESOTA:

Northwest Is Blessed, President Tells Synod

MINNEAPOLIS—"The Lord has richly blessed the synodical family—Synod of the Northwest in 1952. He has built for us eight new churches, four new parish houses, two chapels and 11 parsonages. He has organized among us six new congregations and has three more in process of organization." So writes synod's president, Dr. Paul Bishop.

"In His name more than $70,000 has been given for Lutheran World Action. Our treasurer predicts more than one half million dollars for general benevolence.

"In 1952 the Bible camps in all areas were better and bigger than ever. Foreign missions' salary shares are being subscribed with increasing enthusiasm. Home mission sponsors, synod's new venture to help missions to get houses of worship, is catching fire.

"In love of Christ our 168 pastors have preached, taught, ministered and served faithfully. Our Northwestern Seminary continues to provide pastors so that, come May 1953, it appears there will be pastors for every parish in our synod.

"God has most surely blessed His work in this great Northwest."

THE BOARD of the Lutheran Lake Camp of Central Conference reports 360 young people in attendance during the six weeks of camp sessions. Congregations and organizations contributed nearly $10,000 for projects completed in 1952. The goal for 1953 has been set at $15,000. The Minnesota Luther League has given $100 to start the new chapel fund.

TWO HUNDRED WOMEN, representatives from churches of the Central Conference, attended a banquet in Salem Church, Minneapolis Jan. 7, to hear Miriam Treon Miller, missionary on furlough, tell of our church's work in Liberia. Mrs. Richard England was toastmaster.

CAMPUS

WAGNER College has instituted a "pay as you go" plan on tuition. In co-operation with the State Island National Bank and Trust, Wagner now makes it possible for students to meet their full obligations to the college at the beginning of each semester, repaying the bank in monthly installments.

GETTYSBURG College alumni in the Philadelphia area will greet their new president, Dr. Walter Consuelo Langsam, in a banquet-reception held in Philadelphia's swank Union League Jan. 31. Several hundred alumni and friends are to attend.

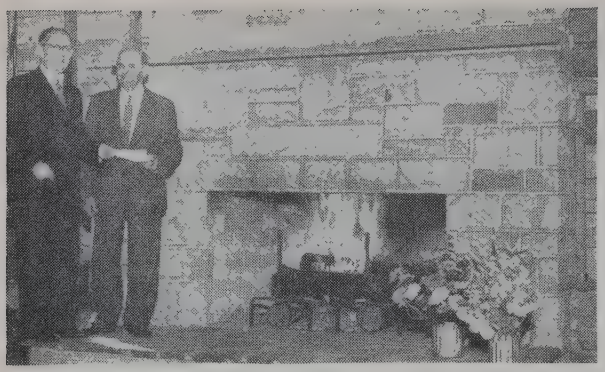
WAGNER College is offering a new ten-week course on "How to Build Your Career" that deals with job-finding, self-analysis, job market research, salary to seek, and how to obtain and handle interviews. Bernard Haldane, business consultant, has been appointed adjunct professor of career-development and personnel management, and will direct the new course.

MUHLENBERG College's visiting lecturer in German, Dr. Sten Flygt, this month saw his documented discussion of "Friedrich Hebbel's Conception of Movement in the Absolute and in History" published by the University of North Carolina Press. Dr. Flygt completed work on his manuscript last February.

LENOIR RHYNE College, effective this Sept. 1, will raise its tuition charges $20 per semester ($120 to $140), the first such increase since 1947.

GETTYSBURG College: For the first time graduation (June 7) and baccalaureate (May 31) will be separated by a week's time. President Walter C. Langsam believes that this move ("baccalaureate is primarily a service for the graduates themselves") will cut down congestion on crowded Alumni and Memorial Day week-end.

GETTYSBURG College's Choir plans a ten-stop, three-state concert swing through New Jersey, New York and Pennsylvania in mid-April.



FIREPLACE DEDICATION. Moxham (Pa.) Pastor George I. Melhorn (left) receives check for $1,700 from Johnstown Lutheran Men's League from LML President Lewis Weaver during dedication of fireplace at Camp Sequanota early this fall. Over 300 attended the ceremonies, watched Camp Director Roderic Senft, Jennerstown, kindle first fire, lead devotions

AMONG RESOLUTIONS adopted by the Women's Missionary Society of the Central Conference in recent convention were these: a) that we again assume the full support of Mrs. James Miller (Miriam Treon Miller), missionary to Liberia; b) that $3,000 toward the budget of the Rocky Boy Indian Missions be designated from the Thank-Offering; c) that our Central Conference Society sponsor a Lutheran Laywomen's Retreat at our Lutheran Lake Camp at Chisago City this year (1953).

MRS. JOAN SCHALLER and the REV. EDEN NICHOLAS were united in marriage Jan. 18 in Grace Church, Deephaven, of which the groom is pastor. Dr. Paul H. Roth delivered the sermon and the Rev. Wm. C. Arbaugh of Las Vegas read the Order for Marriage.

ST. JOHN'S CHURCH, Mound, now knows the answer to the Old Testament question, "Will a man rob God?" Their offerings of Dec. 21 were stolen from the sacristy closet. St. John's Council, Mound police and the Henepin County sheriff's office have combined efforts seeking a clue. The pastor writes: "A safe will be purchased, not only for the purpose of locking up offerings when necessary but also to protect valuable records against fire or theft."

LAKE OF THE ISLES CHURCH, Minneapolis, reports the purchase of a parsonage at 2423 W. 22nd Street.

THE REV. SKULI SIGURGEIRSON, now serving the parish at Walters, hails from the Indiana Synod.

THE ANNUAL Student-Pastor Convocation sponsored by the faculty and students of Northwestern Seminary will be held at St. John's, Minneapolis, Jan. 27-29. The evening sessions are in the form of workshops on stewardship.

BARBARA OBENAUF is chairman of the Minnesota Luther League sponsored winter camp held at Camp Ihduhapi Jan. 30-31.

PAUL LUTHER WETZLER

NORTH CAROLINA:
Concordian Ordained, Commissioned to India

SALISBURY—The Rev. Guion Thomas Weddington of Concord, '52 graduate of Southern Seminary, was ordained to the ministry, and commissioned a missionary to India, at Calvary Church, Concord, Jan. 11.

The Act of Ordination was performed by Synod President F. L. Conrad, assisted by Pastors B. E. Petrea, George F. Schott, Jr., Gilbert B. Goodman and Walter N. Yount.

Dr. Karl W. Kinard, president of the South Carolina Synod, and a member of the ULCA Board of Foreign Missions, officiated.

Pastor Weddington has been doing graduate study in preparation for an early assignment to the India field.

SYNOD HOME MISSION pastors are scheduled to attend a special two-day workshop Feb. 9-10 at Messiah Church, Salisbury.

Dr. R. H. Gerberding, executive secretary

PACIFIC LUTHERAN
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ORTH CAROLINA . . .

the ULCA Board of American Missions, ll be the principal speaker. Dr. H. E. enhour, mission committee chairman, will ing an address on "North Carolina Mis- ns in Retrospect," and the Rev. David F. hnson, Kure Beach, will talk on "Fas- nating Experiences in the Mission Field."

Dr. A. K. Hewitt will speak on "Preach- g-Teaching Evangelism" at the Monday ght session, and on Tuesday morning dis- ssion will be directed to three subjects: lanning and Erecting Church Buildings," Walter Wagoner, Salisbury; "Financing ission Churches," by Leonard Moretz, ickory; and "Developing Mission Steward- ip," by the Rev. Wilford Lyerly, host stor.

SYNOD'S LUTHERIDGE Assembly Grounds uilding Fund Campaign Committee re- orts $12,100.58 contributed thus far on its st year's quota of $27,026. A new two- ory dormitory is now in the process of ing completed at Lutheridge, which will ing housing facilities at this Southern As- mbly Ground capable of caring for around 0 persons at the six youth camps, and ur workers' conferences scheduled for the 3 season.

DEDICATORY SERVICE for the new parish ouse, completed at a cost of $6,000, was eld at Crouse Church, Bethel, Dec. 12 with ynod President Conrad preaching and as- sting Pastor L. Summie Miller in the cere- ony.

THE PRESIDENT'S CUP for outstanding work during 1952 was awarded to the Brotherhood of Mt. Calvary Church, Claremont, at the fall meeting of the Western District Brotherhood at Mt. Hebron, Hildebran, by retiring President Howard Murphy. The Brotherhood of Bethlehem, Hickory, was also given honorable mention for fine work done during the year.

A UNIQUE flannelgraph program, entitled "Together We Build," has been prepared by the synodical Brotherhood Loan and Gift Fund Director A. W. Fisher, and Assistant Director Joe Ridenhour, in the promotion of a plan to raise a total of $60,000 during 1953 for synodical home mission development. The program is scheduled to be presented at each local Brotherhood sometime during the year. DAVID F. COOPER

NEBRASKA:

Dakota City Miss Writes Of German Experiences

DAKOTA CITY—People in this Nebraska community are watching with interest the newspapers for frequent accounts of the experiences of a 19-year-old Lutheran girl, Norma Beermann, who is currently employed in Heidelberg, Germany. Regular letters from Norma to her dad and mother here keep townspeople informed of the activities of what one newspaperman called "our good will emissary in Germany."

ECOND-TIMER. 97-year-old harter member, Mrs. Mary ndress, of Mt. Holly, N. J., atches progress of "second t. Paul's Church" she's seen o up in her lifetime. Her astor, the Rev. J. Donald chupp, reports that con- ruction is aided materially y voluntary help of laymen

NEBRASKA . . .

Norma first went to Europe to attend the Hannover Assembly of the Lutheran World Federation. En route, she visited relatives in the "old country" and made new friends among churchmen she met at the sessions in Hannover.

In her letter home, Norma tells of her impressions of Europe—rural and city—when compared with American experiences. Nebraska readers find the messages interesting and enlightening.

Following publication of a recent letter, one newspaper editor commented: "All of us are proud of young, eager people like Norma who truly act like good will emissaries from America."

NEW ENGLAND:

Attendance Slashed By New England Storm

BRIDGEPORT, CONN.—Church attendance nose-dived Jan. 11 as New England dug itself out of what one mayor (Jasper McLevy, Bridgeport) said was "the most paralyzing storm in many years."

Snow, rain, ice and sleet gripped the whole New England area Jan. 8. By noon of next day, many business establishments had closed for two reasons—the scarcity of customers and to give employees a chance to brave it home. In Norwalk, a state of emergency existed when power lines were snapped by the heavy ice, reducing the electricity available to 10 per cent of the normal load.

In many communities, homes, churches and business houses were without heat or light.

THE REV. HENRY L. TOMSUDEN has resigned from St. Matthew's, Collinsville, Conn., as of Dec. 1.

THE CONFERENCE Luther League Educational Rally was held in First English, Bridgeport, Conn., in December. The Rev. Norman E. Sutterlin addressed the young people on his trip to the Lutheran World Federation Assembly in Hannover, Germany, this summer.

ST. JOHN'S CHURCH, New Britain, held open house for the conference on Dec. 14 to inspect the new $200,000 parish house.

THE REV. HENRY E. HORN of Augusta, Ga., has accepted a call to University Church, Cambridge, Mass.

INTERIOR scenes of the new Bethlehem Church, Billings, Mont., show the redwood paneled nave and chancel (left) in which all furnishings are memorials. Attached to all the pews are hand-carved ancient Christian symbols, done by Lloyd Hartley, a member of the congregation. Church was dedicated recently (see North Dakota-Montana news, pages 45-46)

W ENGLAND . . .

SEMINARIAN Stanley H. Knull has ac-pted a call to Reformation Church, New itain, Conn., subject to his ordination n. 25.

SEMINARIAN John C. Allan, Jr., has ac-pted a call to St. Paul's Church, Wethers-d, Conn., subject to his ordination in ne.

MEMBERS of St. Paul's Church, Bridge-rt, and Dr. Conrad R. Reisch, have oken ground for a new church edifice to t $200,000.

THE CONFERENCE BROTHERHOOD held its nthly pilgrimage in St. Paul's Church, ddletown, Conn., on Dec. 8.

DR. PAUL C. WHITE, secretary of synod, dressed members of St. Paul's Church, idgeport, Jan. 11 concerning his visit to fugee centers in Europe and Trans-Jordan.

CONFERENCE Luther League Missionary lly will be held in St. Paul's, Middletown, nn., on Feb. 1. HERBERT D. HRDLICKA

ORTH DAKOTA-MONTANA:

ranch SS Opened; 0,000 Miles of Calling

FARGO—Ever since the dedication of John's Branch Sunday School here late October, attendance has been go-g up! The building was made possible a grant-in-aid from Northwest Synod. stor Archie Campbell reports interest d enthusiasm at a high level.

MEMBERS of St. John's Church, Great lls, Mont., are pleased with their new ssal, a gift of Mr. and Mrs. Alva Parrott. stor A. C. Baumgaertner expressed the ntiments of the members when he re-rted: "We hope this new dossal which ngs before us each Lord's Day will help rich the faith of us all."

PASTOR CARL OSLUND recently baptized children from one family in St. Mark's hurch, Grand Forks. Their ages ranged om 13 years down to 18 months. This is issionary Douglas Erickson's home con-egation. The ULCA missionary was re-

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The Lutheran, January 21, 1953

NORTH DAKOTA-MONTANA . . .

cently entertained by members at a congregational dinner at which time a purse was presented to the missionary and his wife. The Sunday school presented the couple with a copy of the Revised Standard Version of the Bible.

PASTOR FRANK MAYER, totaling up his mileage for 1952, discovered that he traveled over 20,000 miles in caring for the 425 members of Killdeer Church in North Dakota. Over 50 new members were received. The congregations maintain four preaching points; attendance has been increasing at each one.

MEMBERS of Bethlehem Church, Billings, Mont. (where the temperature dropped from 68 degrees to zero within 24 hours) dedicated their new $18,000 church late in December. Northwest Synod President Paul Bishop and the Rev. John Shannon assisted in the dedicatory service. Construction was begun last March; laymen did the finishing work on the interior. The nave seats 150 people. This mission is celebrating its third anniversary, reports Pastor Robert Bartels.

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KENTUCKY-TENNESSEE:

Busch Assumes Office; New Pastors Arrive

LOUISVILLE—Synod is now operating for the first time under full-time leadership. Pastor Gerard D. Busch, elected in November, accepted the call Dec. 15 and assumed his duties as first full-time president Jan. 1. For the present, at least, his office is in his home to which he moved in January: 1835 Hampton Court, Louisville.

NEW PASTORS set to come into synod in February will go to Bethany Church, Louisville, and Faith Church, Lexington. PASTOR HERMAN ANDRES has resigned from Hopeful Church, Florence, Ky., to be installed at Bethany Church Feb. 8. He will also supply a mission project at Shively, Ky., a Louisville suburb. Graduating from Hamma Divinity School in January is the REV. JOHN SCHNEITER, a son of Christ Church, Jeffersontown, who will begin his service at Faith Church, Lexington, Feb. 1.

PRE-LENTEN activities for Louisville Lutherans include a Luther League city-wide Rally on Missions at First Church, Feb. 1, a Laymen's League Father-and-Son Banquet at Fenner Memorial, Feb. 6, and a Pastor's Pre-Lenten Retreat at Calvary

ENTUCKY-TENNESSEE . . .

hurch, Feb. 16.

THE LUTHERAN has become a means of arting a correspondence between two ng-time Sunday school teachers from entucky and Pennsylvania. Back on Sept.), 1952, Mrs. J. R. Leezer, teacher for 65 ears in the school at Fenner Memorial hurch, Louisville, received a RSV of the ible from the Council of Churches. Read- g of this in THE LUTHERAN for Dec. 10, Irs. Ira O. Strite of Greencastle, Pa., sent Irs. Leezer a Christmas card of congratula- on in which she reported receiving a sim- ar gift in Greencastle for 52 years' teach- g.

NOTES: Zion Church, Franklin, Ky., has ow achieved mission status and seeks to all a pastor . . . FIRST CHURCH, Louisville, as voted to call an associate for Pastor rthur Huffman . . . PASTOR CHARLES TRUBEL, for 11 years at St. Mark's Church, uburndale, has taken up a new pastorate st outside Denver, Colo. . . . PASTOR ROY . SETZER, Memorial Church, Louisville, ill conduct evangelistic missions in Madi- on, Wis., and San Antonio, Texas, in Feb- uary.

ROGER G. IMHOFF

DECEASED

ev. William J. Lobsien

The Rev. William J. Lobsien, pastor of ion German Church, Harrisburg, Pa., died an. 5. He was 63.

Born in Hamburg, Germany, Nov. 24, 889, he was educated in his native land, rdained by the Midwest Synod in the fall f 1913 and served pastorates in Grafton, iller, Platte Center and Syracuse, Nebr., nd Durance and Linn, Kan., and Harris- urg, Pa.

Surviving are his wife, Mrs. Elfreda ragen Lobsien; a daughter, Mrs. James elfi; a son, Hans G. Lobsien; six grand- hildren; his mother, and a brother.

The funeral service was conducted in ion (German) Church, Harrisburg, Jan. 8 y Dr. Ernest Schmidt, president of the hiladelphia German Conference, assisted y the Rev. Jesse B. Renninger. Burial was

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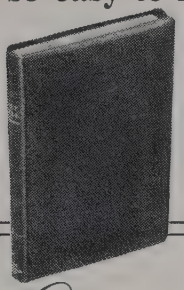

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56 And the king said, Enquire thou whose son the stripling is.
57 And as David returned from the

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Rev. Paul H. C. Schmieder

The Rev. Paul H. C. Schmieder, retired pastor of the Ministerium of Pennsylvania, died in Lankenau Hospital, Philadelphia, Jan. 8. He was 64.

A graduate of Northwestern College and Philadelphia Seminary, he was ordained in 1912 and served pastorates in Lancaster and Mayfair (Philadelphia), Pa., and Rochester, N. Y., before becoming pastor of Bethanien Church, Roxborough (Philadelphia), in 1944. He retired in 1951.

For a time in 1921, he served with Friends' Relief in Vienna, Austria, was president of the German Ministerial Association in Philadelphia and directed Lutheran World Action for the Ministerium of Pennsylvania. He was the sixth of a line of Lutheran clergymen in his family.

Surviving are his wife, Mrs. Amalia Shoemaker Schmieder; four brothers, Dr. John Schmieder, Ontario, Canada; Henry Schmieder, National Agricultural College; Fred Schmieder, West Virginia; and Dr. Rudolph G. Schmieder, assistant professor at the University of Pennsylvania.

The funeral service was conducted Jan. 12 in Bethanien Church with burial in West Laurel Hill Cemetery, Philadelphia.

Rev. Daniel J. Uhlman

The Rev. Daniel Jacob Uhlman, well-known blind pastor of the Ohio Synod, died

Rev. Daniel Uhlman

ec. 21 after completing Sunday services at Trinity Church, Springfield. He was 64. Born in Springfield, he was found to have fective vision. Consequently, he was edu- ed and graduated from the Ohio State hool for the Blind in 1912. He was even- lly graduated from Wittenberg College d Hamma Divinity School in 1921. He t served St. Paul's and Second Church, ringfield, in 1929 became pastor of Trin- Church, the same city. One person at- ded his first service.

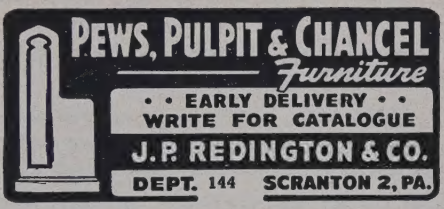
Under his direction, Trinity's member- p grew to 700, the church having to be larged and remodeled four times. Last vember the mortgage on his building d debt was burned and the congregation ognized his 23 years of service.

Pastor Uhlman was to have received the norary degree of doctor of divinity at ttenberg College commencement exer- es this June.

He was active in the work of the blind, ving on the state's Commission of the nd, and as supervisor of the division of ief for the blind in Clarke County.

Surviving are his wife, Mrs. Mildred gers Uhlman; a daughter, Mrs. Salome zabeth Rader of Dayton, and three grand- ldren.

The funeral service was conducted in inity Church on Christmas Eve by Ohio Synod President George Miley assisted by Hamma Dean E. E. Flack. Interment was in Ferncliff Cemetery, Springfield.



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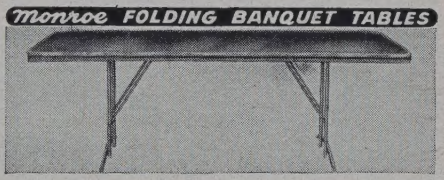

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in conclusion . . . . . .

SOME THINGS cannot be found by searching. They can find themselves. They turn up unexpectedly when we're not really looking for them.

That's what happened to an old notebook of mine. It had some important information in it, and I searched high and low through the house, through every drawer, every closet. But it defied discovery. Then one day much later, when I was looking for something else in a pile of papers, there was the notebook! In a strange way it had "found itself"—or rather, my eyes were opened to see when I had been unable to do so before.

Some discoveries have been similar by-products. Columbus was looking for Asia when America loomed in his way. Penicillin turned up when a scientist was trying to find a different drug.

ODDLY ENOUGH, this has a religious meaning. People sometimes try to find God by searching for him through all avenues open to man's investigation. They delve into the secrets of nature through microscopes and penetrate the far reaches of outer space through powerful telescopes. Or they pursue him through the labyrinths of logic and the roads of reason.

But it's all without result. God must be there, but he cannot be found until he chooses to "find himself." It's often when we're not looking for him that he becomes most apparent.

Biblical examples are many. Moses was tending sheep in an out-of-the-way place when God became real to him through a burning bush. Elijah couldn't find God in big powerful things like the high wind or the earthquake—but afterward in a still small voice God's will became known to him.

In our own lives, we can study diligently about religion, memorize pages of the Bible, qualify for theological degrees and yet never find any reality of God. We know he must be there, but our searching gets us nowhere until he chooses to find himself.

We call this revealed religion. God is not subject to our command or our whims. Knowledge, scientific and cultural, is no guarantee of finding God. Some simple soul with little learning may find him much more quickly.

Surely this was true in the coming of Jesus. The Greeks were a people well advanced in culture and learning. They conducted amazingly complete scientific investigations of many subjects. Their teachers were so good that they still stand as examples today. But with all their knowledge they couldn't find God. Instead, God chose to reveal himself to a group of peasants and fisherfolk in the backward land of Palestine. Later a former rabbinical student had to make his way across the miles to tell the learned Athenians "Him whom you ignorantly worship, I declare unto you."

THERE IS A PATTERN to God's revelation, however. It has come almost invariably to people who dwelt in humble faith, not exalting their own knowledge by demanding that God conform to their plan, but rather waiting for God's good time. If we are willing to forget our own importance, our own high opinions of ourselves, and wait humbly and reverently, our faith will be rewarded, too. In the peaceful quiet of our expectant hearts, the Christ will reveal himself beyond our highest anticipation.

—ALBERT P. STAUDERMAN

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